

1927

EVANGELICAL YEAR BOOK



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Evangelical Year Book

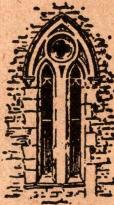
FOR THE YEAR
OF OUR LORD 1927

Published Annually in November by the
Evangelical Synod of North America

The Way, the Truth, and the Life

THEODORE PARKER

O thou great Friend to all the sons of men,
Who once appear'dst in humblest guise below,
Sin to rebuke, to break the captive's chain,
To call thy brethren forth from want and woe!—
Thee would I sing. Thy truth is still the light
Which guides the nations groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.
Yes, thou art still the life; thou art the way
The holiest know—light, life, and way of heaven;
And they who dearest hope and deepest pray
Toil by the truth, life, way that thou hast given;
And in thy name aspiring mortals trust
To uplift their bleeding brothers rescued from the dust.



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The Year 1927

The year 1927 A. D. is a common year of 365 days. Of the Jewish era it is the 5688th after the creation of the world. Of the Mohammedan era it is the 1346th, since the flight of Mohammed. Since the Reformation by Dr. Martin Luther it is the 410th, and since the beginning of American independence it is the 151st.

Eclipses

In the year 1927 there will be five eclipses, three of the sun and two of the moon.

1. An *annular eclipse of the sun* on January 3. This is an annular eclipse only in the southern portion of South America and of the Pacific Ocean. It will be visible as a partial eclipse in South America. It is not visible in North America.

2. A *total eclipse of the moon* in the night of Jan. 14 to 15, visible throughout North and South America.

3. A *total eclipse of the sun* on June 28 to 29, visible as such only in the North Polar region. As a partial eclipse it will be visible in Western Alaska and in Asia and in Europe. It will not be visible in the United States.

4. A *total eclipse of the moon* on Dec. 8, visible in general in Asia, northern Africa and in Australia; only the end of the eclipse will be visible in the north-east portion of North America.

5. A *partial eclipse of the sun* on Dec. 23, not visible in North America; visible only in the southern portion of the Pacific Ocean.

An unusual event is the eclipse on January 28 of the Planet Saturn by the moon.

The Planets

Morning Stars

Mercury: January 1 to January 8; March 21 to May 10; July 28 to August 20; November 13 to December 22.

Venus: Sept. 15 to Dec. 31.

Mars: November 5 to December 31.

Jupiter: March 18 to Sept. 10.

Saturn: January 1 to May 16; December 12 to December 31.

Evening Stars

Mercury: February 6 to March 8; May 29 to July 13; September 18 to November 2.

Venus: January 1 to September 1.

Mars: January 1 to September 10.

Jupiter: January 1 to February 20; October 1 to December 31.

Saturn: June 6 to November 16.

Dates for Easter Until 1936

1927	April 7	1932	March 27
1928	April 8	1933	April 16
1929	March 31	1934	April 1
1930	April 20	1935	April 21
1931	April 5	1936	April 12

I am a stranger here, within a foreign land;
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my king.

Week	Days	January 1927			Sun rises HM	Sun sets HM	Moon rises HM
Month		MEMORABLE DAYS	Bible Readings				
S	1	New Year's Day	Luke 2: 41-52		7.19	4.49	5.04
First Sunday after New Year							
S	2	Wilhelm Loehe †	1872	Isaiah 40: 1-8	7.19	4.49	6.09
M	3	Gordius †	303	Luke 3: 1-18	7.19	4.50	7.13
T	4	Moses Stuart †	1852	Matt. 3: 13-17	7.19	4.51	sets
W	5	Johann Hess	1547	Matt. 4: 1-11	7.19	4.52	6.59
T	6	Epiphany		John 1: 19-34	7.19	4.53	8.12
F	7	Widukind baptized	785	John 1: 35-51	7.19	4.54	9.24
S	8	Battle of New Orleans	1815	John 2: 1-12	7.19	4.55	10.36
First Sunday after Epiphany							
S	9	Galileo Galilei †	1642	John 8: 12-20	7.19	4.56	11.46
M	10	Karl von Linne †	1778	John 2: 13-25	7.19	4.57	A.M.
T	11	Francis S. Key †	1843	John 3: 1-16	7.19	4.58	0.56
W	12	Johann H. Pestalozzi	1746	John 4: 4-26	7.18	4.59	2.05
T	13	George Fox †	1691	John 4: 27-45	7.18	5.00	3.13
F	14	Edmund Halley †	1742	Luke 4: 46-54	7.18	5.01	4.20
S	15	St. L. Deac. Home aedi.	1893	Luke 4: 16-31	7.18	5.02	5.23
Second Sunday after Epiphany							
S	16	Johann A. Neander	1789	John 10: 22-30	7.17	5.03	6.23
M	17	Benjamin Franklin	1706	Luke 5: 1-11	7.17	5.04	7.14
T	18	Daniel Webster	1782	Luke 5: 17-26	7.16	5.05	rises
W	19	Hans Sachs †	1576	Mark 1: 21-34	7.16	5.06	6.51
T	20	John Howard †	1790	Mark 1: 35-45	7.15	5.07	7.51
F	21	Matthias Claudius †	1821	John 5: 1-16	7.15	5.08	8.50
S	22	Constantine †	337	Mark 12: 1-14	7.14	5.10	9.48
Third Sunday after Epiphany							
S	23	Guido F. Verbeck	1830	John 14: 1-14	7.14	5.11	10.45
M	24	Gold discovered in Cal.	1848	Luke 6: 12-19	7.13	5.12	11.43
T	25	Philip Jacob Spener	1635	Matt. 5: 1-16	7.12	5.13	A.M.
W	26	Polycarp †	167	Luke 7: 1-10	7.12	5.14	0.42
T	27	Chrysostom	347	Luke 7: 11-17	7.11	5.15	1.42
F	28	Pastor Adolf Baltzer	1880	Matt. 11: 2-19	7.10	5.16	2.45
S	29	Ernst Moritz Arndt †	1860	Luke 7: 36-50	7.09	5.18	3.49
Fourth Sunday after Epiphany							
Matt. 8: 23-27; Rom 13: 8-10							
S	30	Thirty Year War ended	1648	Rom. 7: 14-25	7.09	5.19	4.53
M	31	Charles H. Spurgeon	1892	Matt. 12: 22-30	7.08	5.20	5.54

MOON'S PHASES

New Moon, 3rd, 2:28 A. M.

Full Moon, 17th, 4:27 A. M.

First Quarter, 10th, 8:43 P. M.

Last Quarter, 25th, 8:05 A. M.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

Week	Month	Days		February 1927			Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS		Bible Readings					
T	1	Ignatius †	107	Matt. 8: 18-27		7.07	5.21	6.49	
W	2	First C. E. Soc. org.	1881	Matt. 8: 28-34		7.06	5.22	sets	
T	3	Ansgar †	865	Matt. 9: 10-17		7.05	5.23	7.05	
F	4	Rhabanus Maurus †	856	Matt. 9: 18-26		7.04	5.24	8.21	
S	5	Thomas Carlyle †	1881	Matt. 9: 27-38		7.03	5.26	9.34	

Fifth Sunday after Epiphany Matt. 13: 24-30; Col. 3: 12-17

S	6	France rec. Ind. of U. S.	1778	Rom. 8: 1-9		7.02	5.27	10.46	
M	7	George Wagner †	1527	Mark 6: 14-29		7.01	5.28	11.56	
T	8	Alex. H. Mackay †	1890	Matt. 14: 13-21		7.00	5.29	A.M.	
W	9	Ern. W. Hengstenberg †	1804	Matt. 14: 22-36		6.59	5.30	1.06	
T	10	Canada a Brit. Prov.	1764	Matt. 15: 21-28		6.58	5.31	2.13	
F	11	Thomas A. Edison	1847	Mark 7: 31-37		6.57	5.32	3.17	
S	12	Abraham Lincoln	1809	Mark 8: 1-9		6.56	5.34	4.17	

Septuagesima Sunday Matt. 20: 1-16; 1 Cor. 9: 24—10: 5

S	13	Cotton Mather †	1728	Rom. 8: 28-39		6.54	5.35	5.10	
M	14	<i>St. Valentine's Day</i>		Mark 8: 22-26		6.53	5.36	5.57	
T	15	Gotthold Eph. Lessing †	1781	Mark 8: 27-38		6.52	5.37	6.37	
W	16	Philip Melanchthon	1497	Matt. 17: 1-13		6.51	5.38	rises	
T	17	Michelangelo †	1564	Mark 9: 14-29		6.50	5.39	6.41	
F	18	Martin Luther †	1546	Mark 9: 30-42		6.48	5.40	7.39	
S	19	Nicholas Copernicus	1473	Luke 9: 51-56		6.47	5.42	8.36	

Sexagesima Sunday Luke 8: 4-15; 2 Cor. 11: 19—12: 9

S	20	L. Nollau †	1869	Rom. 10: 10-21		6.46	5.43	9.34	
M	21	Benedict Spinoza †	1677	Luke 10: 1-20		6.44	5.44	10.32	
T	22	George Washington	1732	Luke 10: 38-42		6.43	5.45	11.39	
W	23	Barth. Ziegenbalg †	1719	John 9: 1-17		6.42	5.46	A.M.	
T	24	George F. Handel	1685	John 9: 18-41		6.40	5.47	0.31	
F	25	Isaac Newton	1642	John 11: 1-16		6.39	5.48	1.34	
S	26	Christ. Perm. in Japan	1873	John 11: 17-45		6.38	5.49	2.36	

Quinquagesima Sunday Luke 18: 31-43; 1 Cor. 13: 1-13

S	27	Schmalkald Articles	1531	Rom. 11: 25-36		6.36	5.50	3.37	
M	28	Berlin Miss. Soc. org.	1824	John 11: 46-57		6.35	5.51	4.33	

MOON'S PHASES

New Moon, 2nd, 2:54 A. M.

Full Moon, 16th, 10:18 A. M.

First Quarter, 8th, 5:54 P. M.

Last Quarter, 24th, 2:42 P. M.

Alas! And did my Saviour bleed, and did my Sovereign die?
Would he devote that sacred head for such a worm as I?
Was it for crimes that I have done he groan'd upon the tree?
Amazing pity! Grace unknown! And love beyond degree!

Week	Month	March 1927			Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS		Bible Readings			
T	1	<i>Shrove Tuesday</i>		Luke 17: 11-19	6.33	5.52	5.25
W	2	<i>Ash Wednesday</i>		Mark 10: 13-16	6.32	5.53	6.09
T	3	Peace Treaty, Paris	1871	Mark 10: 17-31	6.30	5.54	sets
F	4	Bible Soc. in Rome org.	1872	Mark 10: 32-45	6.29	5.55	7.10
S	5	Thomas Aquinas †	1274	Mark 10: 46-52	6.27	5.56	8.26

Invocavit Sunday

Matt. 4: 1-11; 2 Cor. 2: 1-10

S	6	F. W. v. Bodelschwingh	1831	Phil. 2: 5-11	6.26	5.58	9.40
M	7	Brit. and For. Bible Soc.	1804	Luke 19: 1-10	6.24	5.59	10.53
T	8	H. W. Beecher †	1887	John 12: 1-11	6.23	6.00	A.M.
W	9	Ger. Ev. Miss. Soc. org.	1865	Matt. 21: 1-11	6.21	6.01	0.03
T	10	Benjamin West †	1820	Luke 22: 1-6	6.20	6.02	1.10
F	11	Salzburgers arrive	1734	Luke 22: 7-16	6.18	6.03	2.13
S	12	Henry Bergh †	1883	Luke 22: 24-30	6.17	6.04	3.09

Reminiscere Sun. (Life Service) Matt. 15: 21-28; 1 Thess. 4: 1-7

S	13	Alaska purchased	1857	2 Cor. 5: 15-21	6.15	6.05	3.57
M	14	Johann Semler †	1791	John 13: 1-20	6.14	6.06	4.38
T	15	Thomas Cranmer †	1556	John 13: 21-35	6.12	6.07	5.14
W	16	Wilhelm Baur	1826	Matt. 26: 31-35	6.11	6.08	5.48
T	17	Georg Neumark †	1621	Luke 22: 31-38	6.09	6.09	6.13
F	18	Alexander	251	Matt. 26: 36-46	6.08	6.10	rises
S	19	David Livingstone	1813	John 18: 2-11	6.06	6.11	7.28

Oculi Sunday

Luke 11: 14-28; Eph. 5: 1-9

S	20	Johann E. Gossner †	1858	Paslm 22	6.04	6.12	8.26
M	21	Johann Sebastian Bach	1685	Matt. 26: 48-56	6.03	6.12	9.24
T	22	Wolfgang v. Goethe †	1832	John 18: 12-24	6.01	6.13	10.24
W	23	Jonathan Edwards †	1758	Matt. 26: 57-68	6.00	6.14	11.25
T	24	Henry W. Longfellow †	1882	Mark 14: 66-72	5.58	6.15	A.M.
F	25	Slave tr. abol. in Eng.	1807	Luke 22: 66-71	5.56	6.16	0.26
S	26	Ludwig v. Beethoven †	1827	Matt. 27: 3-10	5.55	6.17	1.26

Laetare Sunday

John 6: 1-15; Gal. 4: 21-31

S	27	Herm. Th. Wangemann	1818	Heb. 5: 4-10	5.53	6.18	2.22
M	28	Johann Amos Comenius	1592	John 18: 28-38	5.52	6.19	3.15
T	29	Charles Wesley †	1788	Luke 23: 5-12	5.50	6.20	4.00
W	30	Friedrich Aug. Tholuck	1799	Luke 23: 13-16	5.49	6.21	4.41

T 31 Japan opened 1854 Matt. 27: 15-23 5.47 6.22 5.17

MOON'S PHASES

New Moon, 3rd, 1:25 P. M.

Full Moon, 18th, 4:24 A. M.

First Quarter, 10th, 5:03 A. M.

Last Quarter, 26th, 5:35 A. M.

Hail the Lord of earth and heaven!
Praise to Thee by both be given;
Thee we greet triumphant now,
Hail! the resurrection thou.

Week		April 1927					Sun rises HM	Sun sets HM	Moon rises HM
Days	Month	MEMORABLE DAYS			Bible Readings				
F	1	Dr. W. Harvey	1578	Matt. 27: 24-30	5.46	6.23	5.51		
S	2	Thomas Jefferson	1743	John 19: 4-16	5.44	6.24	sets		

Judica Sunday John 8: 46-59; Heb. 9: 11-15

S	3	Reginald Heber †	1826	Heb. 9: 11-17	5.42	6.25	8.29
M	4	Ambrose †	397	Luke 23: 26-32	5.41	6.26	9.44
T	5	Robert Raikes †	1811	Luke 23: 33-38	5.39	6.27	10.55
W	6	Albert Duerer †	1528	John 19: 16-27	5.38	6.28	A.M.
T	7	Joh. Hinrich Wichern	1881	Luke 23: 39-43	5.36	6.29	0.02
F	8	M. Chemnitz †	1586	Matt. 27: 39-49	5.35	6.30	1.02
S	9	Lee's Surrender	1865	John 19: 28-30	5.33	6.31	1.54

Palm Sunday Matt. 21: 1-9; Phil. 2: 5-11

S	10	William Booth	1827	Heb. 10: 11-23	5.32	6.32	2.39
M	11	David Zeisberger	1720	Luke 22: 46-53	5.30	6.33	3.17
T	12	Adoniram Judson †	1850	Matt. 27: 50-56	5.29	6.34	3.49
W	13	Edict of Nantes	1598	John 19: 31-42	5.27	6.35	4.17
T	14	<i>Maundy Thursday</i>		Luke 22: 7-20	5.26	6.36	4.42
F	15	<i>Good Friday</i>		Isaiah 53	5.24	6.36	5.07
S	16	Peter Waldus †	1197	Matt. 27: 57-66	5.23	6.37	5.30

S	17	<i>Easter</i>		1 Cor. 15: 1-11	5.21	6.38	rises
M	18	Germant'n slav. protest	1688	Luke 24: 1-11	5.20	6.39	8.18
T	19	Battle of Lexington	1775	John 20: 3-10	5.18	6.40	9.19
W	20	Pastor Geo. Wall †	1867	John 20: 11-18	5.17	6.41	10.20
T	21	Anselm of Canterbury †	1109	Matt. 28: 8-15	5.16	6.42	11.21
F	22	Origen †	251	Luke 24: 13-35	5.14	6.43	A.M.
S	23	Wm. Shakespeare †	1616	Luke 24: 36-49	5.13	6.44	0.18

Quasimodogeniti Sunday John 20: 19-31; 1 John 5: 4-10

S	24	Wilfrid †	709	1 Cor. 15: 12-34	5.12	6.45	1.10
M	25	Oliver Cromwell	1599	John 20: 24-31	5.10	6.46	1.56
T	26	Alexander Duff	1806	John 21: 1-14	5.09	6.47	2.38
W	27	U. S. Grant	1822	John 21: 15-25	5.08	6.48	3.14
T	28	Friedrich Myconius †	1546	Matt. 28: 16-20	5.06	6.49	3.47
F	29	Pastor Wilh. Binner	1805	Mark 16: 14-20	5.05	6.50	4.19
S	30	Washington inaug.	1789	Matt. 5: 17-26	5.04	6.51	4.50

MOON'S PHASES

New Moon, 1st, 10:24 P. M.

Full Moon, 16th, 9:35 P. M.

First Quarter, 8th, 6:21 P. M.

Last Quarter, 24th, 4:21 P. M.

Come, Holy Spirit, sent from God the Father—
Thou Friend and Teacher, Comforter and Guide—
Our thoughts directing, keep us close to Jesus,
And in our hearts forevermore abide.

Days		May 1927			Sun rises HM	Sun sets HM	Moon rises HM
Week	Month	MEMORABLE DAYS		Bible Readings			
Misericordias Domini Sunday			John 10: 12-16; 1 Pet. 2: 21-25				
S	1	Battle of Manila	1898	1 Cor. 15: 46-58	5.03	6.52	7.17
M	2	Athanasius †	373	Matt. 5: 38-48	5.02	6.53	8.32
T	3	Monica †	388	Matt. 6: 1-15	5.00	6.54	9.44
W	4	Alexander Vinet †	1847	Matt. 6: 24-34	4.59	6.55	10.49
T	5	Napoleon Bonaparte †	1821	Matt. 7: 13-29	4.58	6.56	11.47
F	6	Alex. von Humboldt	1859	Matt. 13: 1-17	4.57	6.57	A.M.
S	7	Pacific R. R. completed	1869	Matt. 13: 18-23	4.56	6.58	0.35
Jubilate Sunday (Mother's Day)			John 16: 16-23; 1 Pet. 2: 11-20				
S	8	American Bible Society	1816	1 Cor. 15: 46-58	4.55	6.59	1.17
M	9	Zinzendorf †	1760	Matt. 13: 24-30	4.54	7.00	1.52
T	10	London Rel. Tract Soc.	1799	Matt. 13: 36-43	4.53	7.00	2.21
W	11	Johann Arndt †	1621	Matt. 13: 31-35	4.52	7.01	2.47
T	12	Samuel Marsden †	1838	Matt. 13: 44-52	4.51	7.02	3.12
F	13	Jamestown founded	1607	Matt. 18: 21-35	4.50	7.03	3.35
S	14	Gabriel Fahrenheit	1567	Matt. 20: 1-16	4.49	7.04	3.59
Cantate Sunday			John 16: 5-15; James 1: 17-21				
S	15	Kaspar Olevianus †	1587		4.48	7.05	4.25
M	16	Denmark liber. slaves	1821	Matt. 21: 28-32	4.47	7.06	4.52
T	17	Joachim of Floris †	1201	Matt. 21: 33-46	4.46	7.07	5.24
W	18	Amer. Bapt. Miss. Soc.	1814	Matt. 22: 1-14	4.45	7.08	rises
T	19	India Mission assumed	1884	Matt. 25: 1-13	4.44	7.09	10.14
F	20	John Eliot †	1690	Matt. 25: 14-30	4.44	7.10	11.09
S	21	Elizabeth Fry	1780	Matt. 25: 31-46	4.43	7.10	11.57
Rogate Sunday			John 16: 23-30; James 1: 22-27				
S	22	Nathaniel Hawthorne †	1864		4.42	7.11	A.M.
M	23	Girolamo Savonarola †	1498	Luke 10: 25-37	4.42	7.12	0.39
T	24	John G. Paton	1824	Luke 14: 15-24	4.41	7.13	1.15
W	25	August of Canterbury †	632	Luke 15: 1-10	4.40	7.14	1.48
T	26	Ascension Day		Acts 1: 1-11	4.40	7.15	2.18
F	27	Dante Alighieri	1265	Luke 15: 11-32	4.39	7.15	2.49
S	28	John Calvin †	1564	Luke 16: 1-13	4.38	7.16	3.20
Exaudi Sunday			John 15: 26—16: 4; 1 Peter 4: 7-11				
S	29	Turks storm Con'tinople	1453		4.38	7.17	3.54
M	30	Memorial Day		Luke 16: 19-31	4.37	7.18	4.31
T	31	Josef Haydn	1809	Luke 18: 1-8	4.37	7.18	5.14

MOON'S PHASES

New Moon, 1st, 6:40 A. M. Full Moon 16th, 1:03 P. M.
First Quarter, 8th, 9:27 A. M. Last Quarter, 23rd 11:34 P. M.
New Moon, 30th, 3:06 P. M.

Summer suns are glowing over land and sea,
 Happy light is flowing bountiful and free;
 Everything rejoices in the mellow rays,
 All earth's thousand voices swell the psalms of praise.

Week Month	Days	June 1927		Sun rises HM	Sun sets HM	Moon rises HM	
		MEMORABLE DAYS	Bible Readings				
W	1	J. F. Oberlin †	1826	Luke 18: 9-14	4.36	7.19	9.33
T	2	Robert Browne †	1631	Luke 19: 11-28	4.36	7.20	10.27
F	3	Frances Havergal †	1879	John 10: 1-16	4.36	7.20	11.13
S	4	1st Bible print. in Am.	1743	Acts 1: 15-26	4.35	7.21	11.50

Pentecost Sunday

John 14: 23-31; Acts 2: 1-13

S	5	Boniface †	755	Joel 3: 1-5	4.35	7.22	A.M.
M	6	First Y. M. C. A. estab.	1844	Acts 2: 1-13	4.35	7.22	0.22
T	7	Paul Gerhardt †	1676	Acts 2: 14-24	4.35	7.23	0.50
W	8	Aug. Herm. Francke	1727	Acts 2: 25-36	4.34	7.23	1.15
T	9	William Carey †	1834	Acts 2: 37-47	4.34	7.24	1.39
F	10	N. Amsterdam founded	1614	Acts 3: 1-8	4.34	7.24	2.02
S	11	Roger Bacon †	1294	Acts 3: 9-20	4.34	7.25	2.27

Trinity Sunday (Children's Day)

John 3: 1-15; Rom. 11: 33-36

S	12	Wm. Cullen Bryant †	1878	Acts 4: 1-12	4.34	7.25	2.53
M	13	Luther marries	1525	Acts 4: 13-31	4.34	7.26	3.24
T	14	Flag Day	1777	Acts 4: 32-37	4.34	7.26	4.00
W	15	Magna Charta	1215	Acts 5: 1-11	4.34	7.27	4.40
T	16	Unitas Fratrum	1722	Acts 5: 14-26	4.34	7.27	rises
F	17	Bunker Hill	1775	Acts 5: 27-42	4.34	7.27	9.55
S	18	Albert Knapp †	1864	Acts 6: 1-15	4.34	7.28	10.39

First Sunday after Trinity

Luke 16: 19-31; 1 John 4: 16-21

S	19	Chas. Hodge †	1878	Acts 7: 5-59	4.34	7.28	11.18
M	20	Basel Mission Institute	1920	Acts 8: 26-40	4.34	7.28	11.52
T	21	Victoria ascends throne	1837	Acts 9: 1-16	4.34	7.28	A.M.
W	22	Lieut. Ad. Greely found	1884	Acts 9: 17-31	4.35	7.29	0.22
T	23	Elmhurst College dedi.	1873	Acts 10: 1-16	4.35	7.29	0.51
F	24	J. Cabot disc. Labrador	1497	Acts 10: 17-33	4.35	7.29	1.21
S	25	Augustana Presented	1530	Acts 10: 34-48	4.35	7.29	1.52

Second Sunday after Trinity

Luke 14: 16-24; 1 John 3: 13-18

S	26	Julian Apostate †	363	Acts 12: 1-17	4.36	7.29	2.27
M	27	Jos. Smith (Nauvoo) †	1844	Acts 13: 1-15	4.36	7.29	3.07
T	28	Irenaeus †	202	Acts 13: 38-52	4.36	7.29	3.53
F	29	Amcr. Board C. F. M.	1810	Acts 14: 1-18	4.37	7.29	4.46
T	30	Raymond Lully †	1315	Acts 14: 19-28	4.37	7.29	sets

MOON'S PHASES

First Quarter, 7th, 1:48 A. M. Last Quarter, 22nd, 4:29 A. M.

Full Moon, 15th, 2:19, A. M. New Moon, 29th, 0:32 A. M.

Speed on our Republic, O Father on high,
 Lead us in pathways of justice and right;
 Rulers as well as the ruled, one and all,
 Girdle with virtue the armor of might!

Days		July 1927			Sun rises HM	Sun sets HM	Moon rises HM
Week	Month	MEMORABLE DAYS		Bible Readings			
F	1	1st World's S. S. Conv.	1889	Acts 16: 1-15	4.38	7.29	9.46
S	2	Emmaus Asyl. opened	1893	Acts 16: 16-28	4.38	7.29	10.21
Third Sunday after Trinity				Luke 15: 1-10; 1 Pet. 5: 6-11			
S	3	Egede lands in Greenl'd	1721	Acts 16: 29-40	4.39	7.29	10.53
M	4	Independence Day	1776	Acts 17: 1-15	4.39	7.29	11.17
T	5	Sir John Oldcastle	1360	Acts 17: 16-34	4.40	7.29	11.42
W	6	John Hus †	1415	Acts 19: 1-22	4.40	7.28	A.M.
T	7	Hawaii annexed	1899	Acts 19: 23-40	4.41	7.28	0.05
F	8	Kilian †	689	Acts 20: 1-16	4.42	7.28	0.29
S	9	Braddock defeated	1755	Acts 20: 17-38	4.42	7.27	0.58
Fourth Sunday after Trinity				Luke 6: 36-42; Rom. 8: 18-23			
S	10	William of Orange †	1584	Acts 21: 17-30	4.43	7.27	1.23
M	11	Widow-burn. proh. India	1832	Acts 21: 31-40	4.44	7.27	1.56
T	12	Charles Kingsley	1819	Acts 23: 11-31	4.44	7.26	2.35
W	13	Treaty of Berlin	1878	Acts 24: 27—25: 12	4.45	7.26	3.22
T	14	Storming of the Bastile	1789	Acts 27: 1-17	4.46	7.25	4.12
F	15	Jerusalem taken	1099	Acts 27: 18-32	4.46	7.25	5.21
S	16	Anna Askew †	1546	Acts 27: 33-44	4.47	7.24	rises
Fifth Sunday after Trinity				Luke 5: 1-11; 1 Pet. 3: 8-15			
S	17	Chr. Schwarz in India	1750	Acts 28: 1-10	4.48	7.24	9.53
M	18	Infallibility of Pope	1870	Acts 28: 11-20	4.48	7.23	10.26
T	19	Miss. Tanner and Jost	1885	Acts 28: 21-31	4.49	7.22	10.55
W	20	Armada defeated	1588	Genesis 1: 1-22	4.50	7.22	11.24
T	21	Friedrich Froebel †	1852	Genesis 1: 23-31	4.51	7.21	11.54
F	22	Battle of Tours	732	Genesis 2: 7-24	4.52	7.20	A.M.
S	23	Methodist Soc. founded	1740	Genesis 3: 1-24	4.52	7.20	0.27
Sixth Sunday after Trinity				Matt. 5: 20-26; Rom. 6: 3-11			
S	24	Thos. a Kempis †	1471	Genesis 4: 1-16	4.53	7.19	1.04
M	25	Prof. A. Irion †	1870	Genesis 6: 5-22	4.54	7.18	1.47
T	26	Robert Fulton	1765	Genesis 7: 1-24	4.55	7.17	2.37
W	27	Atlantic Cable laid	1866	Genesis 8: 1-22	4.56	7.16	3.33
T	28	Fourteenth Amendment	1868	Genesis 9: 1-19	4.57	7.15	4.33
F	29	William Wilberforce †	1833	Genesis 11: 1-9	4.58	7.14	5.36
S	30	William Penn †	1718	Genesis 12: 1-10	4.58	7.13	sets
Seventh Sunday after Trinity				Mark 8: 1-9; Rom. 6: 19-23			
S	31	Ignatius of Loyola †	1556	Genesis 13: 1-18	4.59	7.13	9.19

MOON'S PHASES

First Quarter, 6th, 6:52 P. M. Last Quarter, 21st, 8:43 A. M.
 Full Moon, 14th, 1:22 P. M. New Moon, 28th, 11:36 A. M.

Lo! all ready for the gath'ring God's great harvest stands;
Hark! the reapers' song is ringing up and down the lands;
Hear you not the call for workmen sounding over hill and valley?
Answer quickly, bring to service willing hearts and hands.

Week	Month	Days		August 1927		Sun	Sun	Moon
				Bible Readings	rises	sets	rises	
		MEMORABLE DAYS			HM	HM	HM	
M	1	Robert Morrison †	1834	Genesis 14: 8-24	5.00	7.11	9.44	
T	2	Martyrs under Nero	64	Genesis 15: 1-7	5.01	7.10	10.07	
W	3	Victoria Nyanza disc.	1858	Genesis 17: 1-8	5.02	7.09	10.31	
T	4	Hans Andersen †	1875	Genesis 18: 1-15	5.03	7.08	10.56	
F	5	Gen. Philip Sheridan †	1888	Genesis 18: 16-33	5.04	7.07	11.22	
S	6	Ben Johnson †	1637	Genesis 19: 1-28	5.05	7.06	11.52	

Eighth Sunday after Trinity Matt. 7: 15-23; Rom. 8: 12-17

S	7	Herod Agrippa †	44	Genesis 22: 1-19	5.06	7.05	A.M.
M	8	Norwegian Mission Soc.	1842	Genesis 24: 1-15	5.06	7.04	0.26
T	9	Robert Moffatt †	1833	Genesis 24: 17-33	5.07	7.03	1.11
W	10	Jerusalem destroyed	70	Genesis 24: 50-67	5.08	7.02	2.03
T	11	Japan abol. paganism	1884	Genesis 27: 1-25	5.09	7.00	3.02
F	12	James Russell Lowell †	1891	Genesis 27: 26-45	5.10	6.59	4.10
S	13	Jeremiah Taylor †	1756	Genesis 28: 10-22	5.11	6.58	5.22

Ninth Sunday after Trinity Luke 16: 1-9; 1 Cor. 10: 6-13

S	14	New Cologne Cathedral	1880	Genesis 29: 1-20	5.12	6.57	rises
M	15	Eusebius †	303	Genesis 31: 1-9	5.13	6.55	8.56
T	16	Leipsic Mission Soc.	1819	Genesis 32: 1-21	5.14	6.54	9.26
W	17	Frederick the Great †	1786	Genesis 33: 1-30	5.14	6.53	9.57
T	18	Ole Bull †	1880	Genesis 37: 1-36	5.15	6.51	10.29
F	19	Evangelical Alliance	1846	Genesis 39: 1-23	5.16	6.50	11.05
S	20	Pastor Joseph Rieger †	1869	Genesis 40: 1-23	5.17	6.49	11.45

Tenth Sunday after Trinity Luke 19: 41-49; 1 Cor. 12: 1-11

S	21	Moravian Miss. begun	1732	Genesis 41: 1-27	5.18	6.47	A.M.
M	22	Santa Fe taken	1846	Genesis 41: 28-57	5.19	6.46	0.34
T	23	Increase Mather †	1723	Genesis 42: 1-38	5.20	6.44	1.25
W	24	St. Bartholo. Massacre	1572	Genesis 43: 1-34	5.21	6.43	2.23
T	25	Council of Nicea	325	Genesis 44: 1-18	5.22	6.41	3.25
F	26	1st Luth. Conf. in Am.	1748	Genesis 45: 1-28	5.23	6.40	4.27
S	27	Hugo Grotius †	1645	Genesis 46: 1-7	5.24	6.38	5.29

Eleventh Sunday after Trinity Luke 18: 9-14; 1 Cor. 15: 1-10

S	28	St. Augustine †	430	Job 1: 1-22	5.25	6.37	sets
M	29	Ulrich v. Hutten †	1523	Job 2: 1-13	5.26	6.36	8.10
T	30	Mel. College taken over	1871	Job 42: 1-17	5.26	6.34	8.33
W	31	John Bunyan †	1688	Exodus 1: 1-22	5.27	6.33	8.57

MOON'S PHASES

First Quarter, 5th, 12:05 P. M. Last Quarter, 19th, 1:54 P. M.
Full Moon, 12th, 10:37 P. M. New Moon, 27th, 12:45 A. M.

Thy Kingdom come! O haste to tell the message,
 The world is dying for the word of God;
 Send out the light, that Christ may see the fruitage,
 The world redeemed that his own feet have trod.

Days		September 1927			Sun rises HM	Sun sets HM	Moon rises HM
Week	Month	MEMORABLE DAYS		Bible Readings			
T	1	Calvin ret. to Geneva	1541	Exodus 2: 1-25	5.28	6.31	9.23
F	2	Lufft, 1st German Bible	1495	Exodus 3: 1-22	5.29	6.30	9.51
S	3	Oliver Cromwell †	1658	Exodus 4: 1-23	5.30	6.28	10.24

Twelfth Sunday after Trinity Mark 7: 31-37; 2 Cor. 3: 4-9

S	4	Continental Congress	1774	Exodus 5: 1-23	5.31	6.26	11.03
M	5	<i>Labor Day</i>		Exodus 7: 14-29	5.32	6.25	11.49
T	6	Allan Gardiner †	1851	Exodus 8: 1-28	5.33	6.23	A.M.
W	7	Hannah More †	1833	Exodus 9: 1-35	5.34	6.22	0.44
T	8	Barmen Mission Soc.	1818	Exodus 10: 1-24	5.34	6.20	1.47
F	9	Giovanni Pasquali †	1560	Exodus 11: 1-10	5.35	6.19	2.57
S	10	Perry defeats British	1813	Exodus 12: 1-20	5.36	6.17	4.12

Thirteenth Sunday after Trinity Luke 10: 23-37; Gal. 3: 15-22

S	11	Battle of Brandywine	1777	Exodus 12: 21-43	5.37	6.16	5.27
M	12	Francis Guizot †	1874	Exodus 14: 5-31	5.38	6.14	rises
T	13	Bat. of Plains of Abra.	1759	Exodus 15: 1-27	5.39	6.12	7.56
W	14	Jas. Fenimore Cooper †	1851	Exodus 16: 1-36	5.40	6.11	8.27
T	15	Ev. Mission Soc. Basel	1815	Exodus 17: 1-17	5.41	6.09	9.03
F	16	Mt. Cenis Tunnel	1871	Exodus 19: 1-13	5.42	6.08	9.43
S	17	Boston founded	1630	Exodus 29: 1-18	5.43	6.06	10.29

Fourteenth Sunday after Trinity Luke 17: 11-19; Gal. 5: 16-24

S	18	Fugitive Slave Bill	1850	Exodus 32: 1-35	5.43	6.04	11.20
M	19	Dr. T. J. Barnardo †	1905	Exodus 34: 1-11	5.44	6.03	A.M.
T	20	Temp. sov. of Pope ends	1870	Numbers 13: 17-33	5.45	6.01	0.17
W	21	Sir Walter Scott †	1832	Numbers 14: 1-24	5.46	6.00	1.17
T	22	London Mission Soc.	1795	Numbers 16: 1-35	5.47	5.58	2.19
F	23	Rhenish Mission Soc.	1828	Numbers 20: 1-9	5.48	5.56	3.21
S	24	Evang. Day, Chicago	1893	Deut. 34: 1-12	5.49	5.55	4.22

Fifteenth Sunday after Trinity Matt. 6: 24-34; Gal. 5: 25—6: 10

S	25	Balboa disc. Pacific	1513	Josh. 1: 1-18	5.50	5.53	5.22
M	26	Peace of Augsburg	1555	Josh. 3: 1-17	5.51	5.51	sets
T	27	Evangelical Union	1817	Josh. 24: 1-16	5.52	5.50	7.00
W	28	Prot. Orph. Home, St. L.	1858	Judges 6: 1-24	5.52	5.48	7.25
T	29	Pastor Philip Goebel †	1887	Judges 7: 1-22	5.53	5.47	7.52
F	30	George Whitfield †	1770	Judges 4: 1-20	5.54	5.45	8.22

MOON'S PHASES

First Quarter, 4th, 4:44 A. M. Last Quarter, 17th, 9:30 P. M.
 Full Moon, 11th, 6:54 A. M. New Moon, 25th, 4:11 P. M.

Hold up the grand old Bible to the people!
Deny it or neglect it never!
Unfailing it has stood the test of ages,
And it shall stand unchanged forever!

Days Week Month		October 1927			Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS		Bible Readings			
S	1	Marburg Conference	1529	Judges 16: 4-31	5.55	5.43	8.58
Sixteenth Sunday after Trinity Luke 7: 11-17; Eph. 3: 13-24							
S	2	Johann Gutenberg †	1468	Ruth 1: 1-22	5.56	5.42	9.41
M	3	George Bancroft	1800	Ruth 2: 1-20	5.57	5.40	10.31
T	4	Theodor Fliedner †	1864	Ruth 4: 1-11	5.58	5.39	11.30
W	5	Liberia a Republic	1847	1 Sam. 1: 1-18	5.59	5.37	A.M.
T	6	Franz D. Pastorius arr.	1683	1 Sam. 3: 1-21	6.00	5.36	0.34
F	7	Hy. M. Muehlenberg †	1787	1 Sam. 4: 1-18	6.01	5.34	1.45
S	8	Van Rijn Rembrandt	1669	1 Sam. 7: 1-17	6.02	5.33	2.59
Seventeenth Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6							
S	9	David Brainerd †	1747	1 Sam. 8: 5-22	6.03	5.31	4.15
M	10	Schwabach Conference	1529	1 Sam. 9: 1-20	6.04	5.30	5.31
T	11	Ulric Zwingli †	1531	1 Sam. 10: 17-27	6.05	5.28	rises
W	12	America discovered	1492	1 Sam. 11: 1-15	6.06	5.27	6.55
T	13	Kaiserwerth Deac. H.	1836	1 Sam. 16: 1-23	6.07	5.25	7.37
F	14	Battle of Hastings	1066	1 Sam. 17: 1-31	6.08	5.24	8.21
S	15	Ger. Ev. Assn. of West	1840	1 Sam. 17: 32-54	6.09	5.22	9.12
Eighteenth Sunday after Trinity Matt. 22: 34-36; 1 Cor. 1: 4-9							
S	16	J. Brown, Harpers F'ry	1859	1 Sam. 18: 1-16	6.10	5.21	10.09
M	17	Gen. Burgoyne's surr.	1777	1 Sam. 20: 17-42	6.11	5.19	11.10
T	18	Edict of Nantes revoked	1685	1 Sam. 24: 1-13	6.12	5.18	A.M.
W	19	Surrender of Yorktown	1781	1 Sam. 26: 1-25	6.13	5.17	0.13
T	20	Philip Schaff †	1893	1 Sam. 28: 1-25	6.14	5.15	1.15
F	21	Battle of Trafalgar	1805	1 Sam. 31: 1-13	6.15	5.14	2.16
S	22	Karl Martell †	741	2 Sam. 7: 1-29	6.16	5.13	3.15
Nineteenth Sunday after Trinity Matt. 9: 1-8; Eph. 4: 22-28							
S	23	Wm. Penn lands in Am.	1682	2 Sam. 9: 1-13	6.17	5.11	4.14
M	24	Pastor O. Lohr to India	1867	2 Sam. 12: 1-23	6.18	5.10	5.12
T	25	Karl F. W. Walther	1811	2 Sam. 15: 1-26	6.19	5.09	6.10
W	26	Barmen Mission Inst.	1832	2 Sam. 16: 5-14	6.20	5.07	sets
T	27	Mich. Servetus burned	1553	2 Sam. 17: 1-23	6.21	5.06	6.24
F	28	Eden Theo. Sem. dedi.	1883	2 Sam. 18: 1-15	6.22	5.05	6.58
S	29	Alfred the Great †	900	2 Sam. 18: 24-33	6.24	5.04	7.38
Reformation Day Offering for Eden Theological Seminary							
Twentieth Sunday after Trinity Matt. 22: 1-14; Eph. 5: 15-21							
S	30	Hiram Bingham	1789	2 Sam. 24: 1-25	6.25	5.02	8.28
M	31	Luther's 95 Theses	1517	1 Kings 3: 1-15	6.26	5.01	9.19

MOON'S PHASES

First Quarter, 3rd, 8:02 P. M. Last Quarter, 17th, 8:32 A. M.
 Full Moon, 10th, 3:15 P. M. New Moon, 25th, 11:37 A. M.

Praise thou the Lord who hast blest thine own station and calling,
 While from above his showers of mercy are falling;
 Think thou thereon, what the Almighty hath done,
 How does his mercy surround thee!

Week Days	Month	November 1927			Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS		Bible Readings			
T	1	First M. E. Gen. Conf.	1792	1 Kings 3: 17-28	6.27	5.00	10.20
W	2	Jenny Lind †	187	1 Kings 5: 1-18	6.28	4.59	11.27
T	3	Stanley finds Liv'stöne	1871	1 Kings 8: 22-50	6.29	4.58	A.M.
F	4	Mendelssohn-Barth. †	1847	1 Kings 9: 1-9	6.30	4.57	0.57
S	5	Ludwig Harms †	1865	1 Kings 10: 1-13	6.31	4.56	1.49

Twenty-first Sun. after Trinity John 4: 46-54; Eph. 6: 10—10: 17

S	6	Gustavus Adolphus †	1632	1 Kings 11: 4-13	6.32	4.55	3.02
M	7	Willibrord †	739	1 Kings 12: 1-15	6.33	4.54	4.18
T	8	John Milton †	1673	1 Kings 12: 16-33	6.34	4.53	5.36
W	9	Emil Frommel †	1896	1 Kings 14: 1-18	6.36	4.52	rises
T	10	Count Volmarstein †	1878	1 Kings 16: 29-17: 7	6.37	4.51	6.09
F	11	Joh. Fried. v. Schiller	1759	1 Kings 17: 8-24	6.38	4.50	6.59
S	12	Theodore Passavant †	1864	1 Kings 18: 1-24	6.39	4.49	7.55

Twenty-second Sun. after Trinity Matt. 18: 23-35; Phil. 1: 3-11

S	13	Stephen Gardiner †	1555	1 Kings 18: 25-46	6.40	4.48	8.57
M	14	Jean Paul †	1825	1 Kings 19: 1-21	6.41	4.47	10.01
T	15	Johann Kepler †	1630	1 Kings 21: 15-29	6.42	4.47	11.05
W	16	Suez Canal opened	1869	1 Kings 22: 14-27	6.43	4.46	A.M.
T	17	David Zeisberger †	1808	2 Kings 2: 1-15	6.45	4.45	0.07
F	18	Ludwig Hofacker	1828	2 Kings 4: 1-16	6.46	4.44	1.08
S	19	Johann M. Boltzius †	1765	2 Kings 4: 18-37	6.47	4.44	2.07

Memorial Sunday — Offering for Ministerial Relief

Twenty-third Sun. after Trinity Matt. 22: 15-22; Phil. 3: 17-21

S	20	John Williams †	1839	2 Kings 5: 1-17	6.48	4.43	3.05
M	21	Voltaire (J. M. Arouet)	1694	2 Kings 5: 20-27	6.49	4.43	4.13
T	22	Cecilia	232	Jonah 1: 1-16	6.50	4.43	5.02
W	23	Clement of Rome †	101	Jonah 3: 1-10	6.51	4.42	6.01
T	24	Thanksgiving Day		Jonah 4: 1-11	6.52	4.41	sets
F	25	Isaac Watts †	1748	Jonah 4: 1-11	6.53	4.41	5.37
S	26	Wm. Cowper	1731	2 Kings 17: 1-28	6.54	4.40	6.22

First Sunday in Advent

Matt. 21: 1-9; Rom. 13: 11-14

S	27	Hoosac Tunnel opened	1873	2 Kings 22: 1-20	6.55	4.40	7.14
M	28	Washington Irving †	1859	Dan. 1: 1-21	6.56	4.39	8.13
T	29	Horace Greeley †	1870	Dan. 2: 1-26	6.57	4.39	9.17
W	30	Mark Twain (Clemens)	1835	Dan. 2: 27-49	6.58	4.39	10.25

MOON'S PHASES

First Quarter, 2nd, 9:16 A. M. Last Quarter, 15th, 11: 28 P. M.
 Full Moon, 9th, 12:36 A. M. New Moon, 24th, 4:09 A. M.

Welcome to earth, thou noble Guest,
Through whom e'en wicked men are blest!
Thou com'st to share our misery;
What can we render, Lord, to thee?

Week Month	Days	December 1927		Sun rises HM	Sun sets HM	Moon rises HM
		MEMORABLE DAYS	Bible Readings			
T	1	Abr. a Santa Clara †	1709	Dan. 3: 14-30	6.59	4.38
F	2	New Test. in Japanese	1879	Dan. 5: 1-30	7.00	4.38
S	3	G. Calot 1st Sec. Navy	1751	Dan. 6: 1-28	7.01	4.38
						0.44

Second Sunday in Advent Luke 21: 25-36; Rom. 15: 4-13

S	4	Westminster Standards	1646	Ezra 1: 1-11	7.02	4.38	1.56
M	5	Wolfgang A. Mozart †	1791	Ezra 3: 1-13	7.03	4.38	3.09
T	6	1st Convert in Austra.	1863	Ezra 4: 1-24	7.04	4.38	4.24
W	7	Konst. Tischendorf †	1874	Ezra 6: 1-18	7.05	4.38	5.41
T	8	Vatican Council	1869	Neh. 1: 1-11	7.06	4.38	6.57
F	9	Sir Anth. van Dyck †	1641	Neh. 2: 1-9	7.07	4.38	rises
S	10	Treaty of Paris	1898	Neh. 2: 1-20	7.08	4.38	6.37

Third Sunday in Advent Matt. 11: 2-10; 1 Cor. 4: 1-5

S	11	Max Schenkendorf †	1817	Neh. 4: 1-17	7.08	4.38	7.42
M	12	Robert Browning †	1889	Neh. 6: 1-19	7.09	4.38	8.48
T	13	Phillips Brooks	1835	Neh. 8: 1-18	7.10	4.38	9.54
W	14	1st wireless across Atl.	1901	Neh. 13: 1-22	7.11	4.39	10.56
T	15	Isaak Walton †	1683	Dan. 7: 1-8	7.11	4.39	11.57
F	16	Boston Tea Party	1775	Dan. 7: 9-15	7.12	4.39	A.M.
S	17	John G. Whittier	1807	Dan. 7: 16-21	7.13	4.40	0.56

Fourth Sunday in Advent John 1: 19-28; Phil. 4: 4-7

S	18	Thirteenth Amendment	1865	Dan. 7: 22-28	7.13	4.40	1.54
M	19	Bayard Taylor †	1878	Luke 1: 5-23	7.14	4.40	2.54
T	20	Catherine Luther †	1552	Luke 1: 26-38	7.14	4.41	3.51
W	21	Pilgrims land	1620	Luke 1: 45-56	7.15	4.41	4.51
T	22	Dwight L. Moody †	1899	Matt. 1: 18-25	7.16	4.42	5.53
F	23	John Cotton †	1652	Luke 1: 57-80	7.16	4.42	6.54
S	24	Christmas Eve		Luke 2: 1-14	7.16	4.43	sets

Christmas Day Titus 2: 11-14; Luke 2: 1-14

S	25	Christmas Day		John 1: 1-14	7.17	4.44	6.06
M	26	Stephen, first martyr	35 A.D.	Luke 2: 15-21	7.17	4.44	7.10
T	27	David Nitschmann	1696	Luke 2: 25-40	7.18	4.45	8.17
W	28	Rev. Dewald to Hond.	1919	Matt. 2: 1-12	7.18	4.45	9.25
T	29	Wm. Ewart Gladstone	1809	Matt. 2: 13-18	7.18	4.46	10.35
F	30	New Mexico purchased	1853	Matt. 2: 19-23	7.18	4.47	11.04
S	31	New Year's Eve		Psa. 90	7.19	4.48	A.M.

MOON'S PHASES

First Quarter, 1st, 8:15 P. M. Last Quarter, 15th, 6:04 P. M.

Full Moon, 8th, 11:32 A. M. New Moon, 23rd, 10:13 P. M.

First Quarter, 31st, 5: 22 P. M.

James, the Man of Silence

It was only natural that Jesus, in calling and training the twelve disciples, should have surrounded himself with a selected group, those men in whom he had especial confidence, men who had shown that they understood his purpose and were in sympathy with what he was trying to do. When he came to the house of Jairus, a ruler of the Jews, he took with him three friends of whose sympathy and cooperation he could be sure; when later on, on the Mount of Transfiguration, he wanted those of his disciples who were closest to him to share the privilege of that high hour; and toward the end, in Gethsemane, when he faced the crisis of his life, when the struggle for the salvation of the world was to be fought out, he wanted his three best friends to watch him for an hour. And on all these three occasions, we are told, and perhaps many others, of which there is no record, he took with him *Peter* and *James* and *John*. Surely everyone who is interested in the life and work and the personality of Christ will also be interested in learning what kind of men these three were.

Last year we tried to picture to ourselves Peter, the natural leader of the Twelve and therefore just as naturally the first in this inner circle which was close to the Master. The second one whose name is mentioned as one of the three intimate friends of Jesus is James, the son of Zebedee, Matt. 4: 21, brother of the Apostle John, Matt. 12, 1, Mark 5: 37. He must have been an unusual person or Jesus would not have selected him as a member of this notable group. What kind of man was he?

Of his birthplace or early home we are told nothing. His occupation as a fisherman on the Sea of Galilee in partnership with Peter and Andrew, Luke 5: 10 might seem to suggest that he lived nearby. From the fact that Zebedee kept hired servants, Mark 1: 20, and that John at least was known to the high priests, John 18: 16 and may have had a house in Jerusalem, 19: 27, it seems that the father of these two disciples had some social standing. He also seems to have been friendly to Jesus, for he raises no obstacle, Matt. 1: 19, when his sons leave their nets and follow Jesus. In view of Matt. 27: 26, compared with Mark 15: 14, 16: 1, and John 19: 25, it seems that his mother was named Salome and was a sister of Jesus' mother so that James and John would thus be cousins of Jesus, and like him descendants of David. James' name never occurs apart from that of John, which it ordinarily precedes, which may indicate that he was the older of the two, although John was more prominent in the apostolical circle.

Along with John, James received from Christ the surname Boanerges, son of thunder, Mark 3: 17; and along with him earned the Master's rebuke for the fierceness of his anger against the Samaritan village for refusing to accept Christ, Luke 9: 5, and the indignation of his fellows for his ambitious selfseeking, Matt. 10: 41. After Jesus' crucifixion we find him with the other apostles in Galilee,

John 21: 2, and in Jerusalem, Acts 1: 13, and his record closes with his death by the sword at the hands of Herod Agrippa, probably A. D. 44, Acts 12: 2. He was the first of the apostles to seal his testimony with his blood.

James has been well called the man of silence, because so very few of his sayings are recorded for us. Silent men, however, are usually thoughtful men and the silence of James and his earnest thoughtfulness was perhaps one of the things which appealed to Jesus and which he appreciated, just as we do now and then like to have some silent but thoughtful man as our friend. Remembering that James was a fisherman, it seems quite likely that he learned his silence there, for those who make a success of this occupation are not usually great talkers.

While James said little, he felt deeply, however, and some of the things he did say show that he had strong passions and convictions. When, as Luke tells us, 9: 54, James and John saw that the Samaritans would not receive Jesus, they wanted to call fire to come down from heaven and consume them, this seems to show a fierce disposition and an unruly temper. But there is also another side. He could not bear the thought of having an insult offered to his master by those low-down Samaritans. He was ready to burn up the place, even though the men of that town might turn right around and burn him up before morning. When Jesus explained that he had not come to destroy men's lives, but to save them, James went along with him to another village which would receive them and we never read of another such outburst of temper.

On that later occasion, Matt. 10: 35, 41, when the two brothers desired a place of honor at Jesus' right-hand side, this ambition seems quite selfish and worldly-minded. After all, however, the desire to be near to Jesus at the time when, as they thought, he would establish his earthly Kingdom by a revolt against the Roman government, also showed a willingness to face danger and perhaps death at Jesus' side. These men had counted the cost and were ready to drink the cup that Jesus had to drink and to be baptised with the baptism that would come to him. They were ready to pay the price of preferment even at the peril of their lives by standing close to him in the setting up of that new kingdom.

This readiness for martyrdom on the part of James appears again very early in the history of the church at Jerusalem. He was there at Jerusalem when the first bitter persecution came over the church. He was the leader among the Jewish Christians. No doubt he was present when Stephen was arrested, tried and stoned to death and perhaps he saw him standing there with "his face like the face of an angel" and his lips uttering words which even his enemies could not gainsay. Then he saw them take Stephen out and stone him to death even while he was looking up and saying: "Lord, lay not this sin to their charge. Lord Jesus, receive my spirit!"

Ten years later there came another storm of persecution and now

the time had come for James himself to show the stuff he was made of. King Herod and the Jewish politicians had evidently observed that this quiet man was a fearless leader of that sect of Nazarenes whom they hated and feared. They were afraid of him because their purposes were evil, while he steadfastly set his face toward righteousness. He had to be put out of the way. Therefore, "Herod, the King, killed James, the brother of John, with the sword."

"This is the single direct statement in the Book of Acts," says Prof. Charles R. Brown, of Yale, in his book "These Twelve"; "there is no heroism no exclamation point; just the stern recital of the grim facts!"

"Can you drink that cup that I drink?" Jesus had asked them years before. James and John replied without a moment's hesitation, 'We can.' Here was James drinking it. 'Herod, the King, put James, the brother of John, to death with the sword.' That is what he did. We see this man when he was one of the three, admitted to that inner circle of high privilege and of weighty responsibility. We see him when he was one of two, indignantly resenting the rudeness shown to his master, and offering to stand close by in the peril as well as in the honor of the setting up of a new kingdom. Now we see him when he had to stand alone — Peter was not there, nor John. James, the quiet man, had to tread the winepress alone—and he did not flinch—he was a Christian and because he was an outstanding Christian leader, Herod, the king, put him to death.

"Though his words were few, where Peter liked to talk, and his deeds were not dramatic, like some of those told about Peter, he was nevertheless a great and a strong Christian, true in his devotion to Christ. He had religion, not at his tongue's end, as a thing to be talked about, not at his fingertips, as a set of ceremonies to be gracefully performed. He had religion in his heart as a life to live. He knew the deep joy of personal fellowship between his own finite spirit and the infinite spirit of him who is the God and Father of us all. That is the essence of religion. He was quiet—he took the back seat—but by the quality of his life he made it a place of honor."

On the cover we find the image of this quiet but strong man, a picture of a statue by Thorwaldsen, the famous Danish sculptor of the last century. It is one of a group of statues comprising that of Christ and the twelve apostles and a number of reliefs depicting scenes from the life of Christ, completed for the Church of Our Lady, at Copenhagen, about a century ago. Thorwaldsen idealized the conception of the apostles. The product of his own imagination is unique because of the simple nature and harmonious expression he gave to the character of each, according to the Protestant point of view.

For the Love of Man*

BY MILLS N. WATERHOUSE

On the bank of the river, perhaps a dozen paces inward from the edge, stood a little cabin, its broad side toward the stream. From the base of the sandy bank or terrace, about ten feet below, the shore sloped away, beach-like, for twenty yards to the broken fringe of silver-green sand willows at the water's edge. Landward from the cabin, or eastward, the ground rose gently in a cactus and greasewood covered slope to the base of a low mesa a few rods distant, and from the mesa it rose away in vast terraces for nearly twenty miles to the mountains.

The cabin was of willow thatching, its pale green hue of withered leaves betokening recent construction. At either side of the building, extending its full length, a low canopy of thatch sloped away from the eaves like a porch roof, affording shade. One door at the center of the side of the structure opened westward towards the stream. The other, opening eastward and similarly placed, framed a view of the distant mountains lying along the horizon; aglare in the blazing sunlight, barren, jagged, ghastly white like scars of leprosy.

The sun was now dropping westward, throwing the cabin's shadow up the cactus slope toward the low mesa. Beneath the canopy at the east side of the cabin, seeking escape from the torrent of heat and light, sat a young woman, hardly more than a girl. She was neatly clad in a modestly short khaki skirt and plain white shirtwaist; a maidenly figure, a little under medium stature, full formed, athletic, graceful and womanly in every way. Her hair, parted in the center and brushed loosely from the part, lay in soft, full, brown rolls above either temple. A broad, white bow, tied on the back in high-school girl fashion, was its only ornament. The face beneath the brown locks was fair, gracefully rounded, with regular features and calm, sweet expression. Blue eyes of singular beauty were well set beneath dark, finely marked brows, the radiant points of the sweet expression.

"Stick! fohty-t'ree!"

"Stuck, forty-three!"

The girl, Gertrude Welford, looked up quickly toward the cactus-grown mesa. From a short distance back upon its table-like summit, chaining-calls of two surveyors had been sounding and echoing nearer for the last ten minutes. The last two rang sharply from its brow. As the young woman looked, the men came into view; one, her husband, carrying the fore end of the steel chaining tape, and Dosar, his Piute helper, carrying the rear end. Swinging it from side to side and then drawing it taut between the cactus growth and greasewood bushes, the men soon dropped their "pins" again, and again the calls rang out.

They came rapidly down the cactus slope toward the river, and as they neared the cabin Welford turned towards it, glancing at his watch at the same time. Then he pulled off his broad felt hat and swung it.

* By arrangement with the Congregationalist.

"Nearly quitting time!" he called. "You all right?" And the girl waved to him and then turned and entered the cabin. Several minutes later she appeared at the "river door." Welford, down by the water, was coiling his tape and gathering his chaining pins, his day's work finished; the Indian was walking away along the water's edge.

"Dosar," called the white man, "you come see me tonight, after eat?"

"Ugh." The Indian did not look about, but the response was of assent.

The surveyor started toward the trail up the bank towards the cabin, and his wife seized a water pail from just inside the doorway and went to meet him. A look at Donald Welford was enough to tell one the nature of his life and occupation. Medium of height he stood, erect, cleanly built, easy of movement, wiry, lean, powerful; a man of perfect health and vitality. He was clad in loose, grayish-white cotton clothing, light but strongly made. Dark brown hair showed above his forehead when he pushed back his broad hat to look through the transit instrument. The eyes that looked from under heavy, black brows were gray, clear and steady. One could scarcely call Don Welford's face handsome as to form, but it was good to look upon, with a high forehead, honest eyes and firm mouth, clean as a child's.

"Supper is started, Don," the girl announced from the edge of the sand bank, and she plunged down its face. As the couple met below, "How's my lad?" she smiled up at him.

"And how's my girlie?" No one was there to see why it was hardly possible for either to answer the other immediately!

"All right, Don," Gertrude answered when the brown heads drew apart, "but isn't it hot?"

"Two-tenths of a degree cooler than yesterday; you ought not to feel so abused!" the young fellow chided playfully.

"Oh, get out!"

They had reached the river by this time, where the shadows were first falling. Welford has stooped at the water's edge to bathe his hands. "I've got to wash tomorrow," his wife announced tragically.

"Well," drawlingly, "honestly I really believe I should better enjoy eating supper with you if you wash now, same as I'm going to!" and Welford plunged his brown fists into the ripples.

Straight at his head, her arm motion sure, quick and easy as a boy's, the girl shot a handful of wet sand and mud. It landed squarely above his ear. "Freshie! Do the washing then! The laundry!" with intense derision.

"You little"—. Without finishing, Don scooped a double handful of water at his assailant, and they went at each other in a regular children's tussle; squealing and gasping with laughter, rumpling each other's hair, each struggling to fairly wash the other's face with mud. At length the girl twisted away from her tormentor, and he stood looking at her, amusement, admiration, mud and water all upon his face at once.

"Had enough?" he asked.

"Well, I haven't given you half enough," she retorted, gasping with laughter at her husband's comical appearance, her blue eyes aflash with merriment and defiance, "but I've got to quit and get washed—to please you—and get back to that supper. It'll burn if I don't. Oh, I fixed you beautifully."

"Why d'g'l'gont you c-chook in the s-sh-shun light!" gurgled Welford, his head half under water in a desperate struggle with his smears of mud and sand.

"Wha-a-t! Oh! Might b-burn things," the girl mumbled, her face buried in a big, fuzzy towel.

When they had finished at the water's edge, the couple climbed the bank to the cabin. The wife went on with the evening meal, and Donald set about helping her.

"He-e-e was a little ti-in soldier"—he sang. "That's me if we don't quit eating tin grub sometime," he prophesied with appalling gloominess. In a short time the meal was ready.

"Sail in!" the girl commanded, and both of them did.

Two months before this time Donald Welford had been put at the head of a mining company's surveying party, to make a preliminary survey in some of the half-desert country along a small tributary of the Colorado River. The couple had been married only a few months previous to the appointment, and the young lady, always keen for a chance to "rough it," had made herself an eager and valuable member of the party. The affair had been "just camping" ever since they had left their home in California, she declared. Forty miles down the river was the main camp of the party, left in charge of Welford's able first assistant, Earl Thomas. Nearly two hundred miles away by the river route, on the Colorado, was El Crucero, the nearest town.

Welford had decided to leave his main camp for a short time, and come up stream to do, with his own hands, some work upon which he was anxious to make an early and very accurate report. He, his wife and the Piute, therefore, came by rowboat to the place in which they were now located. Putting up the little cabin of poles, with thatching of the green sand-willows from the river brink, had been the work of only an hour or so, and now they were "settled" with the rowboat load of supplies safely stowed away. Gertrude stayed at the cabin when the men were working near by, but when they were to be out of hailing distance she went with them, helping at the lighter part of the work during the cooler part of the forenoon, but seeking a shady place after the day had become hot.

Dosar chose to stay with a small camp of his own tribespeople, a quarter of a mile down stream, but he was a frequent visitor of the young couple—quite often, it must be confessed, at meal time. Dosar had once been a desert runner, carrying messages across the "land of death" between mining camps and town. But he had ceased to do this long ago and had worked in other ways, no one knew why. He had seemed fond of Welford from the first, and the latter had met the Indian far more than halfway.

Dosar had proved superior to most of his fellows in intelligence, and the white man had little trouble explaining to him enough of the simple rudiments of surveying to make the Indian a good helper. The white man never treated his "red brothers" in any way but with consideration and regard, however much they might exasperate him with slowness and childishness; and in their own tongue the Piutes called him "Kind Man."

Upon the evening when this story opens, after the supper was finished, the man and wife went out again to the bank of the river and sat down upon its sandy edge. It was so much cooler now! And after the day's intolerable burden of heat the relief was great. The surveyor lay back sleepily upon the sand. "You're tired, Donald," his wife said. "Isn't it too hot for you to be out in the sun so all day?"

"I am pretty tired," he answered, slowly, "but I'm all right, don't you worry, Kid." The girl reached out a hand and stroked his forehead and hair with slow touch, gentle as—only as her own, the man thought to himself. For a long time the little brown hand kept up the mother-like caress, something on one finger glittering as it passed through the thick brown hair.

Through the passes in the mountains, westward of the river, slowly the wind drew in from off the terrible Mohave Desert; warm at first, but cooler as it drifted through the mystic twilight of the river canyon. Deep and dark in those purple shadows of the desert country lay the bases of the mountains everywhere. Across the river the summits reared their dark mass and jagged outline against the saffron of the West. Eastward, afar, the desolate peaks caught the afterlight and stood in faint glow against the coming darkness. The river murmured, dreaming. A mourning dove, from deep in the mountain shadows, sent lonely, plaintive notes across the water; down stream, out upon a headland, the Indians were singing—a strange, wild music, mellowed through the distance. And then, almost suddenly, the far light died from the mountains. With it went the notes of the dove, the sound of the Indians singing, the desert wind. In the blue above the stars came, white and clear and beautiful, and the river whispered in darkness, and it was night.

"Why, Don, I thought you were asleep!" The surveyor had stirred where he lay, and sat up suddenly, grasping his wife's hand.

"Was, I guess," he answered. After some minutes: "Gertrude, I'm more than tired tonight. There's something I've got to tell you and don't want to." The girl's heart pounded hard in her breast. Something in the low voice frightened her.

"What is it, Donald?" The voice was calm, serene.

Welford moved close to the young woman and his voice sank nearly to a whisper. "It's something Dosar told me yesterday," he said, "but I'll have to begin at the beginning. Sometime before we left El Crucero, while we were living there, I found that the fellow Cottle who kept the store there by the river—the place where the toughs got together a good deal—he was the rascal who did that shooting there

just before we left. I found that he was selling whisky to the Indians on the quiet—and doing some other things. I reported the whole thing to the Government officers, and they took after him 'knives out.' Made me a deputy and had me go down there one night with them, to get more evidence than was at hand.

"We got the evidence all right, but a fellow in the saloon recognized some of the detectives, and some one there must have recognized me. Well, next thing, Cottle was onto the whole game—who it was squealed on him at first, and all. I don't know how the dickens he found out all he did, but he was armed to the teeth in a minute. The devil is as big a coward and as mean in his wickedness as any cut-throat that ever got into the West. Some desperadoes seem to have a little sense of justice and honor, but that's not Cottle. He'll shoot a man in the face only when he can't get a lick at his back, and that poor fellow he shot just before we came away, he killed on merest suspicion; thought the fellow was one that had spied on him instead of a brand new stranger in the place. You know how he had to clear out then. The officers thought he would take to the desert, and got after him, but no trace had been seen of him, you know when we left Crucero.

"But one thing brought my ears up when I heard it, and has kept them so ever since. Earl Thomas told it to me. A day or so before Cottle's shooting scrape, he and Dosar were fishing on the river. They heard some men talking down stream from them and the men weren't very quiet with their talk. Earl couldn't tell who they were, but he heard one of them quote Cottle as having told his friends that he'd 'get that damn Welford for peachin' and bustin' up his business if he didn't get any of the others.' Of course I naturally felt pretty uneasy, but since being out here, busy, the thing rather slipped my mind.

"Yesterday Dosar made me jump. We were working in one of the little ravines over there on the south edge of this mesa. I saw him look down quickly at something on the ground a few feet to one side. 'You come,' he says, and I went over to where he stood. He pointed to the ground. I looked, and there was a footprint, a white man's, as even I could tell. I supposed it was one of mine, and said as much. The fellow looked at me, and I saw in an instant something was wrong.

"'What is it?' I asked him. 'Him damn bad, him Cottle,' he answered. He said the print was made the day before, sometime in the forenoon. And then he told me what I hadn't known before, that the wretch once led astray one of his daughters along with some other Indian girls. My God! what a look came over the fellow's face when he told me that. If Dosar ever gets a hand on Cottle it will be the last of him, lay to that.

"Then Dosar told me today that yesterday an Indian boy from the camp down there saw a white man with a gun in the ravine next south of the one where we found the footprint. It may have been Cottle and, if he has companions, as he must have, it may have been one of them. If it's Cottle, he's likely after me, and if he's after me he won't

stop till he gets me or does his best to. I know him well enough for that! Kid, I may be in a bad fix."

Welford ceased talking. Gertrude slipped close to him and sought his hand. A strong arm went around her, and her head rested against the surveyor's broad shoulder for a full minute before either spoke.

"What will you do, Donald?" Her voice was low, fearless, steady.

"Bless you, little girl, there's nothing wrong with your grit," he said, his voice quavering with feeling. "Do? I don't know; just the best I can, I guess."

"Laddie, God will tell you what's best." Her voice was calm with confidence. He kissed her.

"Let's go to the cabin now. Dosar will come and not find us," Welford spoke. The two arose and did as the man suggested. As they neared the cabin a tall figure came towards it from down the river. Gertrude clutched her husband's arm.

"Me come."

"Hello, Dosar!" Welford exclaimed kindly. "That's good, I glad you come. We sit outside? Inside?" The Piute pointed to the group of mesquites at the end of the house. "All right," and Welford took two boxes and placed them against two trees that were in the light from the cabin door. Gertrude had gone inside and lighted the lamp to sew.

"Ugh! No good." The Indian moved the seats into the darkest part of the clump, and then, standing erect, pointed towards the south side of the mesa. Welford nodded.

Late into the night the Indian and the white man sat, the latter talking the more, the Indian speaking only occasionally in heavy, guttural monosyllables. The woman listened almost continually, trying to catch familiar words. Success was small, however, as the conversation was in the Piute dialect, with which she was unacquainted. At last she heard the two arise and come towards the door, their talk over with.

Just before reaching the door the Indian spoke two full sentences, of considerable length. Gertrude caught just one word. It was "Jesus." There was a long pause before Welford replied, and then he did so hesitatingly. He seemed to be embarrassed. Soon the Indian left and Welford came indoors.

He avoided his wife's gaze for some time, but at length looked squarely and steadily into her eyes. "What is it, Donald?" the girl asked. The color mounted to the young fellow's face. He tried to look away again, but couldn't. Gertrude smiled inwardly.

"So much like little brother, when Mother gets after him for taking cookies," she thought. "Donald, tell a fellow!" It was not the probable danger they were in that was the trouble now; Gertrude knew that. "Donald!"

"He—well he—asked me about the Bible and about the 'Jesus man,'" he stammered.

"What did he want to know?" The voice was quiet, kindly.

"Everything, I guess; said a white man told him once about the 'Good Book' and the 'Jesus man,' and the fellow seems to have picked

up fragments in various ways; I suppose enough so that he wants to know more."

"What did you say?" quietly.

"Nuthin'!"

"Why, Donald?" The girl was leaning forward, her face in her hands, gazing deep into the young man's eyes.

"Oh, Kid, I don't know! I ain't any good. I—I—never could do those things."

"Why, Donald, you used to go to C. E. lots of times with me, and when you spoke there you did it well."

"And I was a blamed hypocrite. Don't you know the biggest reason for us fellows going to Endeavor? Why, Kid, we enjoyed going with your girls." Gertrude smiled. "Sure we were friendly to the Society and what it stood for, but we—well, we wouldn't have come much if it hadn't been for you girls—that is, lots of us wouldn't. What I ever said there—the chances are I didn't half know whether I meant it or not. We fellows never talked much about our views among ourselves. And now, here's this fellow—he's just like a little kid, and the way he asks you things point blank—and—I—aw, I thought I knew Indians—but I never could do those things. I'm scared to talk to him. I know the right thing for me to do, but I never could—you know I never could." He was like a child in his embarrassment, and at the last his voice faltered.

The woman's great love shone in Gertrude Welford's eyes and something dimmed their brightness. She recognized the magnitude of the young man's struggle better than he. "I never knew it was hard for you, dear heart; never mind, I can trust my husband to do what's right. You'll 'come to your own' all right, lad." Welford turned away and gazed out into the darkness, his eyes blinking.

"It was the biggest thing that ever came to me, and I failed," he choked; "that's what's the matter." The diamond on the little brown hand shone through his brown hair again, for a long time, and something shone on either girlish cheek. Then the woman crossed the room and took from a worn haversack on the wall the Book of Books. Late, late she read in the night stillness those "wonderful words of Life." And a great light shone in the little willow-thatched cabin, and peace was there, for the One whom the Book of Books tells about came and stood there, and his love and strength and mighty courage came unto the young man and wife, and became a part of them.

The days that followed were new and beautiful for Donald and Gertrude Welford. Many times they were out by the river at nightfall, or in early morning watched the marvels of color and light and shadow in the sunrise of the desert country. But it is only fitting that we should not intrude upon those "quiet hours." And the Piute Indian heard about his "Jesus man," heard the story of him who came that men "might have life and that they might have it more abundantly."

Sometimes Gertrude talked with red man, but oftener her husband, as the two men sat out by the mesquite trees or as they were at

work. And the story that he heard was told with a wonderful simplicity, well befitting a man who was but a child.

"I knew you would 'come to your own,' Donnie," she told him one noon hour. "You talk to him beautifully."

"It's easier," he answered simply.

"What does he say?" she queried.

"Nothing at all; I can't tell what he thinks, not a thing." His voice was a little gloomy.

"Indian-like," she answered, "but wait a while, we'll see sometime." They did.

One night the men sat out in their accustomed place in the faint light of a three nights' moon. The Indian was more quiet than usual. Welford could see that something was the matter, but he said nothing. Dosar rose to leave earlier than usual that night. Before going, however, he entered the cabin of his own accord, saying nothing. Welford followed. The red man looked carefully about the room, taking note of smallest details. "Where Good Book?" he finally asked, addressing the woman.

"Here, Dosar, haven't we let you see it?—Donald, we haven't; do you realize that?" she said. The Indian took the Bible and turned the leaves slowly.

"Paper talk, me no savvy," he said, placing it back again upon the box that served for a table. He smiled at the woman and turned towards the door to go. Welford preceded him in going outside.

"I'm going a little way down the river with Dosar, Trudy, if it is all right with you," he said. "I want to talk to him a few minutes more."

"All right. I'll be all right."

Just inside the cabin doorway, during the entire stay of the couple Welford's rifle had stood, the magazine full. Just at the moment the two men left the cabin, Gertrude happened to be turned with her face away from the door. When she glanced towards it again she noticed that the rifle was gone. She started. Donald hadn't had the firearm outside since their arrival. What could it mean?

Crack!

The shot echoed back and forth across the river. Over the girl's face crept the dead white. She stood wide-eyed, motionless, rigid. Then, slowly, knowing nothing of what she did, she turned down the light and in a trance left the cabin, walking with a strange, mechanical motion in the direction of the Indian camp. In a few moments her mind cleared a little, and she quickened her pace. The trail entered a large clump of willows, taller than ordinary. It was dark. She plunged into the gloom, onward, out again.

There, in a wide opening of the trail, lay a man. He lay as the dead. He was still. The pale moonlight fell upon the upturned face—Welford's. The woman moved a step towards him, then halted, and sank back into the shadow. From the farther side of the moonlight opening skulked a human form, crouching bestial, cowardly. It moved towards the prostrate figure on the sand. A sickening shudder went through the girl's body. The figure reached the fallen man and gave

him a kick. He moved not. There was a hideous laugh, and a blade gleamed. The girl sank silently to earth. Over to the right, in the deep shadow, a twig ticked.

Crack! The white flame-spurt of a rifle blazed in the dark willow shadows. A second figure lay upon the sand. Out from the shadow stepped the tall form of Dosar, Welford's rifle balanced across his left forefinger. He stepped to his victim and seized the long knife. It flashed in air an instant, disappeared.

The Indian dragged the dead form away out of his sight, and then flew to Welford with lightning speed. He tore open the man's shirt-front and then felt the pulse. What a prayer the Great Spirit must then have heard! The pulse was strong! Dosar seized Welford's hat and plunged through the willows down the bank of the river and to the water. He was back in an instant, dashing the cold water into Welford's face. Then he removed the clothing from the chest and shoulders of the man and found the wound, bleeding fearfully. He tore up Welford's shirt and stopped the wound as well as his crude surgical ability permitted. The bullet had pierced the left shoulder a little inward from the joint and slightly below the collar bone. Then the Indian lifted the injured man and started with him towards the cabin.

And then the young woman moved. She rose to her feet and stepped into the trail. "Donald!"

"He no dead! He all right! Very nice! Oh-h-h!" The usually heavy voice fairly rang, high pitched. The girl seized her husband's hand and felt the pulse; from her breast came a long, long sigh. She walked beside the Indian with his precious burden, trying to help him a little, but said nothing. Donald was placed upon his canvas cot, and together Gertrude and the Indian worked over him till nearly dawn. An elementary training in nursing stood the girl in good stead now. At daybreak the man regained consciousness, but remained partially in a daze. Dosar soon left, going towards the camp down stream, but when he reached the clump of large willows Gertrude saw that he left the trail and circled widely from it, down to the river, and walked on along the shore.

During the morning Donald's mind cleared steadily, and by noon he was wholly rational. Gertrude, however, kept him from speaking as much as possible, telling him briefly what she knew of the happenings. Dosar came back soon, bringing the rifle and some cooked quail. He handed the birds to the girl, and she took the gift with moistened eyes.

"Thank you, Dosar." He looked at her, pleased, but said nothing. He walked to Welford's side and put out his dark, bony hand and clasped the white man's right gently. Welford returned the salutation with good strength.

"Dosar, who shoot me?" Welford asked after a while. The swarthy face went almost black, horrible with scorn and hate and loathing.

"Cottle." The word was a snarl. They asked him no more about the affair.

For a day or two Welford seemed to improve, but it did not last

long. A relapse came. The wound became inflamed and feverish, and the man grew ill. His temperature rose and he lay in a half stupor much of the time, and then one night his mind gave way. Gertrude knew then what she had thought before—Donald must be gotten away and to a surgeon. She had done as well as any one could, save a doctor, but it was expert treatment the man must have. In the late afternoon of the third day the condition became imminently dangerous.

"Dosar!" Gertrude spoke from the cabin doorway. The form of the Indian arose from the shade of some greasewood bushes and came towards the door. She motioned him to where her husband lay, muttering, and breathing with great difficulty. The Indian looked at Welford, touched his forehead and hands and turned away.

"Yike way" (die) he said.

The woman trembled and her face was pale. She grasped the door frame for support and faced the Indian. She knew he must know even better than she the seriousness of Donald's condition, simply because he was so much older than she and had wider experience in such things as this.

"Yes, Dosar," calmly, "he die if we get no 'po want,' no doctor, you savvy?" A nod. "Dosar, he my husband! I love him. Oh, I love him much! You savvy that, Dosar?"

"Ugh."

"I can do no more; I all tired," she went on, "We must have po want. What we do? You go down camp, tell Mr. Thomas."

"No good, no get doctor there."

"Oh, what we do?" Her voice broke with weariness and anguish. Dosar left the cabin and walked away, disappearing in the willows by the river. Oh, if he could only understand how she loved this man, and how she depended now upon what he, the Indian, could do for her. One thing she knew, Dosar would come back with an answer of some kind. She sank to the side of the cot and gazed into the hot, flushed face of her husband and grasped his feverish hand. Donald, her Donald—how long? "Oh, God take care of him!"

Just at nightfall the Piute came to the cabin. He entered silently. On the floor lay Gertrude Welford, sound asleep. Dosar gazed at the beautiful face, serene, but worn with the burden of watching. Then he looked at Welford, now lying quiet. A new light, that of utter love broke over the lean, swarthy face and shone from the black eyes. The man slipped to the doorway and sat down. He looked afar into the blue night sky. His thoughts? They are known of God.

After a long time the girl awoke. She saw Dosar in the doorway, but no word was spoken. She did what she could to make Donald comfortable, then dropped at his side and buried her face in the bed clothing. Again in the little willow cabin the great peace and strength was given and received.

"Dosar."

He arose and stood in the doorway, a tall, dark man, clad now in a scant garment of grayish white cotton and thick moccasins. His

figure was lean, gaunt, attenuated; long and exceedingly slender of limb, but steel hard. The lower part of his garment was little more than the waist-band of savages, and the man's legs were disclosed to view; swarthy, sinewy, corded, knotted; so hard and tough they seemed nothing but bone, sinew and leathery skin, like the legs of a coyote or a desert badger. The great chest alone was full formed, yet the man could not by any possibility be called poorly built. Power was unmistakably there, and the Indian stood in the doorway straight as a spear-shaft.

His dark, straight hair fell just within clearing distance of the sinewy shoulders, and was held back by a buckskin thong bound around the head. The black eyes were deep set and ever searching, as the ears were ever listening. Large nosed and thick lipped, the lean, dark, bony face peered from beneath the black hair, well in keeping with the whole physique of the man.

Gertrude came from within the cabin and stood before him in the moonlight. She saw the cotton clothing of the man and noticed a canteen hanging at his side, but did not then read them for a sign—that of the desert runner. She looked into the dark eyes above her? searching. "Po ike" (write). The Indian pointed to a scrap of paper on the floor. She gazed wonderingly. "To doctor," he explained.

"Where, Dosar? What doctor?"

"El Crucero."

"El Crucero! How can you get there in time, Dosar? It is far, far away down the river, and back again up the Colorado, two hundred miles. It will take so long, my husband will die before doctor comes."

Slowly, with a strange awe and majesty, the Indian raised a dusky arm and pointed far away to the southeast, to the great barren mountain. And the sign read on and on, and far out across the desert, the "dead land." In the black eyes burned triumph, mastery, power, the purpose resolute, unquenchable. Gertrude stood amazed at the transfiguration of the man, and she caught his meaning and wrote. Soon the note was finished and the girl handed it to the Indian. She stood a moment, trying to think of a fitting word to speak in farewell.

"Ninny pike away" (I go). Through the doorway of the little cabin the moonlight streamed, unhindered.

Look with me. We stand among rocks on the crest of barren mountains. Westward and downward, twenty miles away is a river, a branch of the Colorado; its great drainage basin shrouded in darkness. Eastward for miles stretches a vast plateau, tilted slightly from us, its level but little below our vantage point. It is near the dawning on the uplands of the desert. Afar eastward, faint, gray light stretches along the low horizon; above it, the sky is still of the deep night blue. It is clear. Darkness lies low upon all the desert. On the eastward faces of peaks and rocks is the merest thought of gray light, no more. Upward from the darkness here and there, afar off, giant cacti lift gaunt spectral arms against the dawn, like upreared bones of perished monsters. Near by a gray faint haze of sage brush seems to hang along the

ground. Before us stretches a trail like a gray-white ribbon dropped carelessly across the divide, one end in the darkness westward, the center showing faintly in the dawning light, the other end reaching far away into the darkness of the desert.

Look upon the trail. A form passes, gaunt, shadowy, silent, fleeting, a mere phantom, imagined, a gray dream thing. It is gone in the desert darkness; a coyote in search of game in the small, waking life of the desert. Look again. A form passes; gaunt, shadowy, silent, fleeting, a mere phantom, imagined, a gray dream thing. It is gone in the desert darkness; a running man. Follow.

The sun is just rising, and behind us lies the great plateau; the cactus-grown upland of the desert. There are wonderful changes of level light and long shadows at play upon it, but our gaze is elsewhere. On, on to the southeast lies the narrow trail, and along it again passes a fleeting figure, plain to see now in the level sunlight; a running man, Dosar. Thirty-five miles behind him lies the river, on its bank the willow-thatched cabin; forty-five miles before him lies another and a greater river, on its bank a mining town. Behind him lie the mountains and the desert uplands; before him, the desert itself. We must cease to follow now.

By nine o'clock the air was athrob with heat. Dosar has reached the edge of the plateau, where the trail pitched steeply into a narrow ravine. He had made good time during the cool of the night and was satisfied. The ceaseless, even wolf-trot had eaten up the miles like fire. But now the heat of day was on and the pace must slacken a little, with over half the journey, and that the worst part, still ahead. Dosar had taken no water since leaving a spring on the river side of the mountain. Now he stopped in the shade of a rock, uncorked the canteen and held it to his mouth.

Barely had he moistened his lips when, on the top of a rock a pace or two away, the Indian's eyes caught sight of a *chuch walla*, one kind of desert lizard, with its black, beady, serpent eyes upon him. A look of terror flashed across his face and was gone. He took no water, but closed the canteen and run on. Why? Down through generations of these mysterious people of the dry country has come the story of the *chuch walla*; that when a person died of thirst upon the desert the little lizards run to the tops of rocks and laugh at him, for they can live in the desert with no water.

Soon after this Dosar was running rapidly along the trail where it wound along one wall of a steep, narrow gorge which cut back into the flank of the mesa. This was the way down to the level desert. The trail was narrow and treacherous. Suddenly, without the slightest warning, a great rock which the Indian was crossing broke from its bed and rolled down into the ravine. Behind it, down the steep bank, plunged the runner. He lodged against a boulder half way down the bank, stunned and blinded, but not much hurt. He slowly picked himself up and climbed the bank to the trail.

At the top Dosar looked himself over and felt for the note. It was

safe. The canteen was light—lighter—empty! For a moment the Indian lost all sanity in terror. He reeled, he shrieked, he beat his arms about. Presently reason returned and he examined the canteen. It was of the cheap variety sold by tricky traders to the redman; two concave disks of tin, poorly soldered together with their hollow sides inward. The vessel had been jammed in the fall and the soldered edges broken apart. A half gallon of water was all that had ever stood between him and terrible death by thirst, in Dosar's many desert journeys. Water he must have to make this journey, and water he had not. The black horror ate into the runner's very life. He knew all that accident had cost him. A moment he hesitated—and ran on.

Dosar reached the base of the last low hills and now he looked upon the desert itself. Miles upon miles of whitened, gravelly dust and sand stretched away before him, here and there a black, glittering rock lying like some half buried monster in the sand and stones; or again seeming to shift about far off on the quivering surface, a demon of the lifeless desert whose only law is death. The heat of midday poured its merciless torrent upon the vast expanses. No moisture, thin air, not a ghost of a breeze; the sun's rays fell with nothing to diffuse them, clear, blinding, a ceaseless, deadly fusillade of heat.

Dosar must go; the Power that said so was greater than he. He went. His lips parched and curled, and he licked the mere film of water from the canteen spout, and threw the thing away. On and on and on. Ah! What was that over at his right? His heart gave a great leap. Over a black rock poured a shining, foaming stream of water—and was gone. Behind him thundered a cold cataract, right down out of the clear sky! The Indian turned back and put out a hand towards the water. It drew away and he followed. It vanished. He turned again and resumed his course. Far ahead flowed a great river. Ah, the Colorado! He could reach it soon and drink, and then float down to El Crucero. The insane man ran on. The stream vanished and appeared in another place. Then the Indian fell upon his face, his hands clawing, clawing into the sand and his mouth filled with it. And a wonderful thing happened.

For a second or two the mind of the red man cleared and he realized all. He arose and spat the sand from his mouth as best he could. Far ahead he saw, and saw truly, the outline of the narrow gap in the mountains back of El Crucero. The gaunt face set like a flint towards the one true place, and the runner went on. How? There is a God of mankind. Water bubbled and splashed and thundered on all sides, but the spell of the Sirens of the desert was broken. Dosar ran on.

In the afternoon of that day some miners in the hills back of El Crucero saw an Indian runner come down the canyon road with the speed of an arrow. He neared them and they shrank back in horror. The wild eyes of the man stared red and bloodshot; his lips curled far outward, cracked and black; his blackened tongue filled his mouth and bulged between the teeth; the flesh was baked, dry and cracked in bloodless fissures at the joints. The Indian dashed screaming through

the town and out into the river. There he stood, the current surging nearly to his armpits, shrieking for water, water, water, and beating it the while with his arms. The runner was soon rescued and taken to the small hospital of El Crucero. In the bosom of his shirt was found a note addressed to the doctor of the town.

* * *

Three weeks after this a large rowboat came ashore at the little river landing of El Crucero. In it were Mr. and Mrs. Donald Welford, a doctor of El Crucero, and eight Indian boatmen. Welford's left arm was in a sling. The three white people walked slowly up the main street of the town, and entered the small hotel. In about two hours the Welfords reappeared and took their way to the little hospital. After some minutes' waiting a nurse showed them to one of the many doors opening from a hallway. She opened it, admitting them to a little room. As they entered an Indian rose firmly on one elbow and put out a dusky hand. "Oh, Dosar!" Gertrude sprang forward and clasped her arms about the swarthy neck and laid her face against the coarse black hair. Donald seized the outstretched hand with his good right and held it in a strong, warm grasp.

"Dosar"—his voice broke, and he gnawed his lower lip, his face working. Then Gertrude drew away from the Indian and looked him in the face.

"Dosar! Dosar! You know you save my husband? You save Mr. Welford? If doctor had come one hour later, then my husband died."

"Yes, Dosar, two times you save me."

The Indian looked first at one, then at the other of them. "You give Dosar Jesus man. Me all right now, got Jesus man!" and in the dark eye of Dosar, desert runner, the Great Light shone.

Popular Fallacies About Race Relations

BY ROBERT B. ELEAZER

Yes, like measles, everybody has to have them, even the best of us. There the analogy ends, however; for most folks get over measles pretty promptly. Nobody wants to go around speckled forever with a million red bumps. And one would think that nobody would want to go through life with his mind bumpy with misinformation and inflamed with bad feeling concerning his fellowmen. Yet lots of people do just that.

1. For example, a college student gravely informed me the other day that God turned one of Noah's sons black and sentenced his descendants to perpetual servitude. He spent a half hour searching the Bible to prove it. He didn't find it, of course, for the Bible says nothing of the kind. There is no suggestion that God cursed anybody or that anybody was turned black. (Read Genesis 9 and see for yourself.) The scientists tell us that our color variations are due to the influence of climate and environment working through long ages. Probably we were all red at first; the name Adam means "red earth"

you know. Then those of us who settled in the north faded out, while those farther south grew darker.

2. "Oh, yes," someone says, "The Negro is all right *in his place*." An obvious truth that often may hide a fallacy; for often it means that the man who uses it has already assumed to fix the Negro's place as one of inherent inferiority and servitude. But has one human being the right thus to rate another and to deny him the chance to improve his status? Am I God, that I should set limits to the possibilities of any of God's children? Yet that is the philosophy of some today who would keep the Negro ignorant in order to keep him subservient and content. It is the philosophy of a past age and of paganism. The highest welfare of all, not the selfish convenience of a few, is the only standard that meets the test of twentieth century intelligence and Christianity.

3. "But no genuine Negro ever showed real intelligence or ability." Do you think not? What about George Carver, the South's foremost agricultural chemist and Fellow of the London Royal Society of Arts? What about Phyllis Wheatley, African-born slave who wrote such good poetry that she was complimented by President Washington and entertained by the royalty of England? What of Robert R. Moton, head of Tuskegee Institute, a school with 2,000 students and an annual budget of half a million dollars? What of Roland Hayes, world-famous tenor, who sings perfectly in four languages and has sung before the crowned heads of Europe? What of Mary McLeod Bethune, who has built up a great school for girls at Daytona, Florida, with a plant worth \$500,000? What about hundreds more who have achieved notably in spite of great handicaps? Better inquire before you retail that particular fallacy again,

4. "The Negro has had no worthy part in American history," some one says. No? Had you heard that Crispus Attucks, a Negro, was the first martyr of American independence; that Peter Salem, a Negro, was the hero of the Battle of Bunker Hill; that Salem Poor, another Negro, distinguished himself in the same battle; that 3,000 American Negroes took part in the Revolutionary War; that General Andrew Jackson warmly commended the courage of the Negro troops at the Battle of New Orleans and credited one of them with the death of the British commander; that Commodore Perry spoke in high praise of his Negro sailors in the Battle of Lake Erie; that Negro soldiers distinguished themselves in the Spanish-American War; that Negroes were the first American soldiers decorated in the World War; that four entire Negro regiments were cited for bravery, and that sixty Negro officers received decorations? It is an interesting record.

5. "But Negroes want to break down the social lines between the races." Who told you so? The finest types of Negro leaders deny it emphatically. They say frankly that they prefer the society of their own people. Perfectly natural, too. Besides, experience does not justify any such charge. Negroes want justice, not social relations. Education, protection, decent living conditions, a chance to develop

their best—these are the things they ask. And these requests the white man must grant, if he proposes to be even reasonably fair.

6. Finally, the most fundamental fallacy of all—the universal “superiority complex.” Every racial group has it. Each thinks itself better than the rest, and consequently entitled to exploit the others, if it can. Jews thought themselves better than Gentiles; Greeks felt superior to Romans, and Romans to everybody. We white Americans are just as bad. We think ourselves the pick of the world, “God’s last and best.” Meantime Chinese and Koreans and East Indians look down on us in turn, as vulgar, excitable, noisy newcomers, superficial thinkers and crass materialists. Nor do Europeans think much better of us.

It is high time for the world to outgrow that fallacy. Nobody knows which is the superior race—or whether there be one. All we can say is that we differ in physical characteristics and in degree and kind of development. History shows that the backward race of one age often becomes the dominant race of the next, and vice versa. It behooves us all to be humble; to remember that we are all human beings, owing to each other respect and good will. And the more advantaged any of us happen to be, the greater is our obligation to serve the others,

“I'll Do What I Can”

BY ELLA WHEELER WILCOX

Who takes for his motto, “I'll do what I can”,
Shall better the world as he goes down life's hill.
The willing young heart makes the capable man,
And who does what he can, oft can do what he will.
There's strength in the impulse to help things along,
And forces undreamed of will come to the aid
Of one who, though weak, yet believes he is strong,
And offers himself to the task unafraid.

“I'll do what I can” is a challenge to fate.
And fate must succumb when it's put to the test:
A heart that is willing to labor and wait,
In its tussle with life ever comes out the best.
It puts the blue imps of depression to rout,
And makes many difficult problems seem plain;
It mounts over obstacles, dissipates doubt,
And unravels kinks in life's curious chain.

“I'll do what I can” keeps the progress machine
In good working order as centuries roll,
And civilization would perish, I ween,
Were not those words written on many a soul.
They fell the great forests, they furrow the soil,
They seek new inventions to benefit man,
They fear no exertion, make pastime of toil—
Oh, great is earth's debt to “I'll do what I can.”

Across Africa by Motor

A Remarkable Journey of 15,000 Miles through Desert and Jungle
with Many Thrills and among Strange Peoples and Conditions

The present year has brought many stirring and adventurous journeys and explorations by aeroplane, to little known regions of the earth. The dash to the North Pole, the flying trip around the world, and occasional other less spectacular adventures have received due attention in the daily press. But only comparatively few persons know what is of much greater significance to humanity, that a successful motor car journey has been made through the deserts and jungles of Africa from Algeria to Madagascar in nine months. This epoch-making trip was made by a French expedition and is quite interestingly described in the National Geographic Magazine (June 1926) by Georges-Marie Haardt, leader of the expedition.

Fifteen thousand miles by motor through the heart of Africa reads almost like the figment of Jules Verne's imagination, but it represents the actual accomplishment of the Central African Expedition which after ten months of careful and painstaking preparation, left Calomb-Béchar, the rail head south of Algeria, late in October, 1924. Eight automobiles equipped with caterpillar tractors made the trip in nine months. Each of the cars could accommodate three persons and with its trailer was an independent unit carrying its own tools, tents and food stuffs. If separated from the others a one-car contingent could provide for its own needs for several days. A detailed account of the entire journey is being prepared for publication in several volumes, but some of the more interesting incidents of the journey will be of unusual interest to all who are eager to learn more about unfamiliar lands and places.

THROUGH THE DESERT

Crossing the desert southward the expedition travelled more than 300 miles without finding a drop of water. The dried skeletons of several travellers who had died of thirst were discovered along the way. The Arabs say that death in the desert from thirst is an undescribable sustained torture in which the whole body dries up. The contact of clothing becomes unbearable and all is discarded, but only to let the cruel rays of the scorching sun inflict deadly torment. The desert people exercise great care in dealing with those suffering from thirst, as it would be fatal to give them drink at once. First their lips are moistened, then the body is rubbed with a wet cloth and bathed for several hours. A small quantity of milk is administered after a while, and finally a swallow of water. Sufferers who have been thus rescued sometimes remain dull and befogged for a long time.

While to most Europeans everything on the desert looks much alike the Arabs and Tuaregs seem to know their way about quite confidently. One of the guides was a Tuareg who claimed not to have been over parts of the way since he was two years old but he could re-

trace his earlier journey with sufficient accuracy to bring us to the well we sought. These Tuaregs are most interesting people, with haughty demeanor, majestic bearing, and a picturesque equipment which makes them look like the survivors of some high lords of the past. The men wear a veil which covers the whole face and brings to mind the helmets of the Crusaders. Women occupy a favorite position, living independently and, quite the reverse of the Arab custom, going unveiled while the men cover their faces. The tribe is divided into castes, first, the noblemen, from whom the leaders are recruited, and who hold courage and chivalry in high esteem. These, like the second caste, the vassals, are of Caucasian blood. The third caste, that of servants, is of negroid stock. All vassal tribes depend on some noble tribe for protection, pay taxes to it and provide warriors when called upon. The castes never intermarry.

Reaching the Niger the expedition ascended that majestic river, which is over a mile wide at this point. The expedition was royally welcomed at Miamey, administrative capitol of the region, by a large crowd which had gathered to see the strange, tireless "beasts" that had brought the expedition across the desert and would carry them on into the jungle.

STRANGE SIGHTS AND CONDITIONS

Leaving the Niger the expedition skirted the border of British Nigeria, where a hunter was encountered who had disguised himself as a bird. From a piece of wood he had carved a bird's head and neck, feathered it and supplied eyes and an open beak. He placed this device around his forehead and went into the bush on all fours. Moving slowly and stopping at times to peck at the ground just as real bird might have done, he was able to approach close enough to birds and hares to kill them with a stick.

Once it was necessary to drive all night to gain time. One of the cars was running a few hundred feet behind the rest and as it entered a large open space a gaunt hyena jumped out before it into the road. The driver immediately stopped his engine and switched on the search light, focusing it on the snarling beast in front of him. The hyena, completely blinded by the light, stood motionless, its eyes glowing like red fire in the darkness and it was the work of only a few seconds to put a bullet squarely between them.

At Tessawa, about one half way between the Niger and Lake Chad, the next objective point, lives Sultan Barmou, one of the few living men who can claim the possession of one hundred wives. He was once a very powerful prince and still maintains a considerable retinue. His wives do nearly everything but breathe and eat for him, from the time of their earliest morning greeting, when they prostrate themselves in the dust, to the end of the day, when they dance for their lord before he retires. This mighty chief showed the members of the expedition many favors, even allowing the photographer to visit his harem and obtain motion pictures of the daily life of his interesting household.

Farther on toward Lake Chad, an interesting ceremony of the Peuhl Tribe, known as flagellation, was observed. It is a ritual performed by youths who have reached the age of manhood and who wish to take unto themselves wives. Before a numerous gathering of women who sing and clap their hands to the rhythm of tom-toms, the aspirants approach, naked to the waist. An old man carrying a branch strikes each youth a severe blow on the chest, while another venerable member of the tribe crouches at the feet of the candidates to watch their movements. Ten or a dozen blows are thus delivered to each boy's bare skin, but he must not move or exhibit any signs of pain and during the whole of the ordeal must sing a hymn of praise. If he passes successfully this test of fortitude he is considered a man eligible to marry. The scars of flagellation are often carried through life.

Except on the south and southeast, Lake Chad, an extremely shallow body of water, is bordered by swamps and its shores are studded with islands, some real and some floating. The real ones are inhabited by a pastoral people. The floating islands are of papyrus, an extremely light wood used extensively by the natives for boat building, both because of its lightness and because of the ease with which it can be worked.

IN DARKEST AFRICA

Leaving Lake Chad the expedition passed southeastwardly through Mohammedan territory into a region of fetishism which gave to Africa the name Dark Continent. Here clothes are not considered a necessary part of the natives equipment, men and women alike disdaining them.

The Mazzas who inhabit this region have a hideous custom of mutilating the lips of their women by piercing holes in them and inserting wooden discs. These discs are gradually made larger and larger until the lips are stretched to an almost unbelievable size and shape. When one of these poor creatures eats she resembles a pelican. At each bite she must lift the upper lip with one hand and slip food into her mouth with the other. The victims of this bizarre custom are often rendered practically speechless. So difficult is it for them to pronounce a word that their own people can seldom understand them.

At Fort Archambault, in the very heart of Africa, the expedition came across the Yondos, a secret sect, who cover their bodies with a sort of ochre clay and adorn themselves with glass bead necklaces, copper and iron bracelets and ostrich plume headdresses. Much of their time is spent seated upon small stools which they always carry with them. They communicate with each other by means of prolonged guttural coughs which have a meaning known only to them.

Before the party left these places the natives organized a beauty contest for their benefit. Five hundred maidens—slender and supple—were lined up, the two town chiefs wearing black spectacles as token of high rank and acting as judges and subjecting the entrants to a

severe scrutiny. However, the deciding factor which proclaimed the fairest beauty was her fine feet!

Not far from Fort Archambault in the midst of the tropical jungle, the members of the expedition had the unique opportunity of observing the night life of the jungle. Vultures and marabous flew above the camp in a ceaseless and untiring round, approaching progressively nearer until they perched on the trees around; a few of the more audacious ones flew down to steal pieces of meat that our men had hung up to dry on nearby bushes. Not far away roamed great herds of antelopes. Just at nightfall the silence was so deep it was oppressive; but this did not last long. Jackals began to yelp; the wild laugh of the hyena echoed through the night, and finally all lesser noises died out as the majestic roar of the lion, fresh from his kill and come to drink, was heard. Occasionally the men caught a glimpse of a fleeting shadow and the opalescent red and green of the animal's eyes in the darkness beyond the circle of the firelight. When the truly impressive roar of the king of beasts sounded in the proximity of the camp the scared natives immediately aroused themselves to renew the smoldering fires, nor did they again let them die until the light of day had driven the great cats to seek cover at a distance.

Two members of the party, wishing to study the habits of the hippopotami, which abounded near the adjacent swamp, spent the night near where about forty of these great pachyderms were playing, diving and wallowing in the mud. As soon as darkness fell the giant "river pigs" came out of the water and partook of a noisy and generous meal of grass. This over, they disappeared in the woods and were gone for several hours. On their return they again dined on grass and came so close to our watchers, these startled gentlemen were just about to light fires to prevent any more intimate association. At daybreak they were all back in the water, but so noiselessly that our friends were unable to say when it had taken place. When the hippopotamus is mortally wounded it makes for the water and submerges, but by the next morning it usually is found floating "toes up." The natives are very wary, however, about proceeding to secure the carcasses, well knowing that if they enter the water they may fare badly among the living animals. When it seems safe to do so, they drag out the carcasses and a feast of several days' duration begins.

A little farther into the interior the governor of the colony had arranged the spectacle of an elephant hunt by fire, his prime motive being that members of the expedition might see what a barbarous practice it is and help him stop its wide and indiscriminately destructive lust. The natives cut a circular path around the places where the elephants forage, leaving nothing along this path which might burn. When the great beasts enter this circle the villagers are noiselessly posted around the edge. They are provided with torches and at a given signal fire the bush and grass within the circle. Frantic with terror, and blinded by smoke the defenseless elephants herd together while

the natives kill them with their spears or wait until the fire has destroyed them.

On entering the Belgian Congo territory the expedition found itself in the midst of the equatorial forest. The beauty of this part of the country is awe-inspiring. The thick foliage makes a roof above one's head, and the intricate roots and tangled branches lend themselves readily to the workings of a vivid imagination. What surprised us most in the great forest was its silence. It had been supposed there would be a noisy and entertaining animal life, but not a bird call or a monkey yell broke the stillness. Everybody breathed more freely when, after travelling for nearly 400 miles through a trail cut through the forest for the expedition by 40,000 natives employed by the Belgian government, who had completed the task in less than a month, the expedition reached the glades where cultivated lands and villages were again found.

Some of the many thrills experienced in the jungles came when the heavy caterpillar tractors had to be taken across precarious wooden bridges made of comparatively slender branches tied together with lianas and reclining on light buttresses. These branches were from 80 to 130 feet long and often from 15 to 35 feet above a river or ravine. It was always with fear and trepidation that we drove our first car out on these branches, which creaked and swayed in the most alarming manner, but fortunately most of the vibrations were lateral ones and we suffered no mishaps.

A RADIO SYSTEM AND A COURT SCENE

The native African of this forest region has a sort of "radio" system that serves his purpose admirably. The instrument used is a huge signal drum. By means of a code the natives can relay messages over long distances in a very short time. The drum may be heard from six to ten miles. A personal experience convinced the members of the expedition, who were somewhat skeptical of the efficiency of this strange telegraph, that it worked very well indeed. When passing through a certain village some of the party asked the chief for four chickens to be brought to them a short distance ahead on the road that we were to follow. As a drum player struck the message off on his instrument they drove rapidly away, so that the chief could not cheat by sending runners off ahead of us. Three miles beyond the village a native stood by the roadside with the four chickens they had asked for. The party was convinced.

Native African justice sometimes takes amusing turns, and some of the party saw such an instance in the court of the "Judge." The accused man had laid his nets in a part of the river that was denied to him. The plaintiff urged with great emphasis that he had suffered the loss of a potential profit by reason of this poaching, the value of the fish caught being considerable.

The judge listened intently to both plaintiff and defendant and then rendered judgment in favor of the latter, completely clearing him on

the ground that there were sufficient fish in the river to satisfy everyone and that he had simply made a lucky catch.

But the plaintiff was not to be downed so easily and again addressing the judge said: "Oh, powerful chief, I forgot to tell you that this man was also fishing in the part of the river which you have reserved for your own use."

At this the honorable judge jumped up with the most undignified howl of rage. "What! he fished in my part of the river? Send him to jail for 15 days."

The African elephant has not proved as easily amenable to domesticity as his Asiatic relative, but the Belgians have met with more than average success in training the great beasts at a station maintained especially for this purpose. When adjudged sufficiently domesticated, the elephants are taught to pull up and transport trees, to plow, and to drag heavy cars.

THE END OF THE JOURNEY

Lake Victoria, which the expedition reached on April 20, 1925, marked the parting of the ways for the expedition. One section set out to try to reach Mombasa by way of Ripon Falls, Nairobi, Mount Kilimanjaro, the highest mountain in Africa, and Tango. Six cars embarked on Lake Victoria southward, following the route that Stanley passed through in his search for Livingstone. Two other cars proceeded toward Cape Town, passing through Ujiji, the very place where Stanley found Livingstone. Two other cars set out for Mozambique. They encountered many difficulties in crossing swamps and rivers in this part of the country, their only means of crossing being on an improvised ferry, made of three leaky native pirogues connected by boards. When the first car was placed on it the crazy craft was only about two inches out of the water and it filled so rapidly that three men had constantly to bail at full speed to prevent the whole contrivance from going to the bottom. Indeed, only by superhuman efforts and great luck did our second car escape the watery grave. The ferry sank almost immediately after this second car was landed.

On the shores of Lake Nyasa, the members of this party saw a peculiar phenomenon. Great clouds seemed to rise from the surface of the Lake, glittered a moment in the sun and then suddenly disappeared. It was discovered that these were minute flies called kanga, issuing from larvae in the water. They take flight, live but a day to reproduce, then fall again into the water. The natives gather them and make a paste which when roasted is considered a great delicacy.

Down the length of Lake Nyasa these two cars travelled and finally after eight months of struggle through deserts, swamps, bush fires, rivers and jungles a sea breeze brought to the men the invigorating tang of salt air. Looking through a screen of palms the blue line of the Indian Ocean at Mozambique came into review.

During the expedition, which included the crossing of Madagascar, the expedition had obtained about 90,000 feet of extraordinary motion

pictures and more than 8,000 photographs taken on the trips. These, together with many sketches made by the artist who accompanied the expedition, are being prepared for exhibition in connection with the detailed account of the many strange adventures encountered and observations made of this, the first motor trip through the wilds of the African jungle.

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The Other Side of the Track

BY DON C. SEITZ
Manager of the New York World

In a town I know—and for that matter all other towns so divided against themselves—there is a strange social discrimination against the people who dwell on the other side of the track. Just why this should be I have never been able to understand, unless there must exist everywhere some line of contrast, and this the railway provides.

There are good houses and several excellent churches in the forbidden zone, and so far as I can see, the people whom I meet on the platform and ride with me on the 7:49, are much the same sort as I myself am. My daughter, who is the family's social arbiter, does not think so, and my neighbor's wife is of her opinion. They lack something—these people across the track. What is it? I am sure I do not know.

So the social line is set with severe strictures against the people on the other side of the iron equator. There are two churches of the same denomination in the town—both prosperous—one east and one west of the track. Their rectors are devout and worthy men. Yet when they meet they salute stiffly. As for the congregations, they simply sniff at each other. In the interest of harmony, a joint meeting of their men's clubs was arranged. Unfortunately, they met on the wrong side of the track, as each one viewed it, and both of the excellent organizations were wrecked beyond repair.

There was some hope of a reconciliation when a golf match was proposed between the rival vestrymen. The men were agreeable. The plan, however, was broken up by their wives.

The churches are only samples of the hostility. Small boys venture across the boundary at their peril. They are pounced upon and smitten powerfully by the gang, and get no sympathy at all from their elders. They had no business to go "over there."

So far as the "lower element" is concerned, it is just as hostile to the trans-track dwellers as the diamond backs. Even the Rotary Club will not favor membership from beyond the barrier. The Kiwanians are equally gingerly, but the Lions roar on the wrong side, because they can dine more cheaply and on better food in a cross-track hostelry. They come, however, as paying guests, and do not in any way treat the landlord as an equal.

Laurence Sterne marveled that the twenty-mile strait from Dover to Calais could produce such a distinctive difference as that between

France and England; yet in our town a space of not more than sixty feet marks the change. It would be idle to speculate concerning this queer condition, which infects not only social life, but politics. No candidate of importance can be nominated from the wrong side of the track with any chance of success. Both sides are under the same government, but the upper side dominates, and that is all there is to it.

We speak of the community as many sided; but in truth there are but two sides—the right and the wrong. I recall a boastful colored brother who proved that he had twelve sides, thus: inside, outside, front side, back side, right side, left side, north side, south side, east side, west side, good side, and bad side. This tautology, alas is not for us.

Our sides are fixed by the remorseless rails!—Central Christian Advocate.

God of the Dew

By MALTBIE D. BABCOCK, D.D.

God of the Dew,
In gentlest ministry,
As silently
Would I some soul fresh anew.

God of the Sun,
Far flaming heat and light,
Be my delight
On radiant errands swift to run.

God of the Star,
To its stern orbit true,
My soul imbue
With dread, lest I thine order mar.

God of the Sea
Majestic, vast, profound,
Enlarge my bound—
Broader and deeper let me be.

Three Birds with Three Notes

By J. C. MASSEE, D.D.

I spent a week in the very heart of the woods; and there morning, noon and evening I was regaled with the rarest, choicest, most pleasing music. And all the music was made by three birds—a quail, a cooing dove, and a wood robin. They sang neither in unison, nor in concert. Each had a range of only three notes. But ah, the melody! Melody seemed to melt in the air. Perfect stillness and restfulness! Then the call of a happy heart breaking through a willing throat. As I listened daily three impressions came to me: First: God's gifts are beyond com-

pare. No conceivable gift or equipment in seize of body, or brilliance of plumage, or strength of wing, could have equalled in value the three happy notes each used by the gift of God. Then, of course, I must meditate upon the use of that talent with which the good God had endowed them. No repining, complaining, envying here; but each bird sang his notes, made his music, gave the world his melody. And I grew gravely grateful as I thought of how small an equipment or investment is needed to make a happy world. Three small birds, with three small notes, and a will to sing. But I spent a week with them in paradise.— Selected.



The Book

I am the Book!

I am the source of all wisdom and all knowledge!

Ignorance cannot live in my presence and evil hides itself and dies in the heart of him who knows me.

In me is set forth the depths of degradation to which man may sink in his arrogance and pride.

My pages are graced by the sublimity to which man may rise in his search after God.

I enter into the joys of man and bring to him surcease from sorrow.

To the poor and needy I bring comfort and cheer. To the pure and true I bring peace and joy.

In me the strong and mighty are brought low, the rich are admonished the great are taught to be humble.

I comfort the heavy hearted, I walk with the lonely, I bring healing to the sick and afflicted, and rest to the heavy laden.

The haughty and proud, the wicked and cruel, the vicious and all sinners find reproach and condemnation upon my pages. But to such as turn from sin and follow my precepts, I bring peace that passeth knowledge and life everlasting.

The wise have never yet sounded the depths of my wisdom, the simple hearted find in me all of their heart's desire.

Those who know me love me and come to me with reverence and devotion, and are ever satisfied.

I am the Bivle, the Word of the living God.

A. M. O.

Our Protestant Philanthropy*

BY GEORGE B. MANGOLD, Social Service Secretary, St. Louis Church Federation.

In relation to its philanthropy, Protestantism today faces a most difficult situation. The problem in this country is very different from that facing Catholics and Jews. From the beginning Catholic doctrine emphasized service, and, as a consequence, there has grown up a network of Catholic philanthropies. These are designed to meet practically every type of need. There are hospitals, children's homes, settlements, Americanization centers, old folks' homes, relief societies, friendly visitors—both men and women, organizations dealing with morals, recreation, and similar problems, and recently developments in the field of improving economic conditions. These philanthropies deal largely with Catholic individuals and families, but their scope is much larger and in many ways the entire community is benefited thereby. Catholic philanthropy is not separated from church and church life, but has become an integral part. It is an expression of the church at work and radiates the benevolence of religious impulse and desire.

In a similar way the Jewish people have constructed a wonderful set of philanthropic organizations. They have gone further than have the Catholics, since in many cities their social agencies are organized under a general supervisory council. They have also established financial federation and are thereby reducing the cost and effort of money-raising. But the effort is in behalf of Jewish philanthropy—not general or non-sectarian philanthropy. It is an expression of the hopes and the ideals of a religion. Again we have a concrete expression of religion at work. The beneficiary of this net-work of philanthropy must feel that the aid he receives is inspired by something more than mere human interest.

HISTORIC BACKGROUND

Protestant philanthropy had a late start. In the early days of the Reformation, Protestantism inclined to put the burden of philanthropy on the state. In fact, Protestant doctrine worked consistently to separate the church from the state. With the growing recognition by the organized community or the public that it must serve the needs of the poor, the handicapped and the distressed, public systems of philanthropy gradually developed. These systems, however, have not proved universally effective, nor have they been complete. Private philanthropy, which had existed in a small way, was thereupon forced to enlarge its program of service. Protestantism, which had practically relinquished philanthropy to the state, did not entirely recover this field of service, although it has made significant gains. It is in the field of non-sectarian philanthropy that the great practical strides have been made, while Protestant social work, as such, has

*Reprinted from *The Christian Century*.

not succeeded in keeping pace. We are not to assume that the various Protestant denominations are not spending enormous sums in the field of philanthropy, but the service which they render usually follows certain definite lines of activity and these limitations on their work have vitally affected the place of Protestant philanthropy in a community. The development of our non-sectarian agencies has left the philanthropic work of Protestantism in a riot of confusion and these agencies are constantly pressing forward, and partly in opposition to them. The outstanding forms of philanthropy then may be thought of as non-sectarian, Catholic and Jewish.

CARING FOR PROTESTANTS

As a matter of fact, so-called non-sectarian philanthropies are largely Protestant in their organization and personnel. The men and women on the boards of these social agencies are largely drawn from the ranks of Protestantism, although the boards usually include some representation from the Catholics and the Jews. This plan of operation insures the community-wide character of these organizations even though in most cases families or individuals of either Catholic or Jewish persuasion are handled through the agencies of these groups. As a consequence, non-sectarian agencies serve the Protestant group and those not affiliated with any denomination—that is, the unchurched. Most of the unchurched, however, have a Protestant background and Protestantism owes an obligation to them. It is well known that in a city which has a Jewish relief society, a Catholic relief and aid organization and a so-called associated or united charities, non-denominational in character and purporting to serve all without distinction of race or creed, that this "associated charities" does not actually handle many Catholic or Jewish cases. As a matter of fact, when such cases are discovered they are usually referred at once to the denominational agency to which they naturally belong. These facts apply to case-working agencies and not to the societies engaged in group or educational work.

It must be clear that the gap between the distinctively Protestant and the non-sectarian organizations which serve Protestants principally is so wide that the comparatively identical origin of these agencies is hardly evident. Yet both represent the beneficence of Protestantism and its desire to improve mankind's condition. The welling forth of benevolent impulses and desires for which religion is responsible must find a natural outlet, nor must these forces be waste. Religious inspiration should be transformed as directly possible and not by roundabout methods into the practice of brotherhood. These two varieties of organizations should both afford abundant opportunity for the practical expression of religion. They should both be so related to the church that no artificial restraints will prevent the utmost cooperation. The world would be much better off and antagonism to religion of all kinds greatly allayed if a definite plan of coordination were made between the organized forces of Protestantism on one hand and the non-sectarian agencies on the

other. A still greater gain would be achieved if ultimately each of the three religions mentioned could in some orderly manner express themselves through a common organization.

COMMUNITY CHESTS

In many cities the philanthropies have come together and formed a community chest. One money-raising campaign is expected to suffice for the entire group of federated agencies. Chests have been able to function more successfully where the religious issue has not existed. It has been difficult to combine Protestant, Catholic, Jewish and non-sectarian philanthropies into one grand concern and raise money for all of the agencies. There is consequently a tendency to bring together the so-called non-sectarian agencies—the agencies that practically express the spirit of Protestantism at work, but which do not connect themselves with specific Protestant denominations. As a result, the avowedly Protestant philanthropies become separated from the non-sectarian and the latter grow at the expense of the former. Meanwhile Catholic and Jewish philanthropies retain their coherence and strength, while the Protestant agencies with no definitely worked-out machinery for their maintenance, tend to modify their program so as to become eligible to membership in a community chest.

Unless its relations to the philanthropy which it has so definitely inspired and which it so largely finances can be made closer, Protestantism must appear to the community as socially a barren movement, since so much of the fruit of its service is not counted in its name. Whether a community chest exists or not, Protestant philanthropy cannot afford to lose its identity and its integrity. In fact, it must increasingly provide practical opportunities for church men and women to realize their desire to serve by providing natural and easy means of gratifying that desire and without separating such service from other forms of church service to such an extent that the inspiration which prompted it will be overlooked. The community chest movement, if it promotes non-sectarian philanthropy at the expense of Protestant philanthropy, becomes a serious menace. If, on the other hand, it wisely determines to meet the inevitable aspirations of the growing Protestant group consciousness it strengthens the social force of religion-at-work in a way that must necessarily accelerate our social progress.

POSSIBILITIES FOR GOOD OR EVIL

It behooves all Protestant leaders to follow the extensions of the community chest movement with the greatest concern. Will it be carried away by the specious philosophy that a pan-sectarian organization of all non-Catholic and non-Jewish philanthropies is desirable or will it recognize the legitimate aims of our Protestant religious forces? The possibilities for good or for evil that reside in the chest movement have not yet been clearly defined. In fact, few have realized or at least have given expression to their hopes and fears. Certain it is that the dynamic power of a religion that has been of such tremendous service to the world will crush any interference with

the gradual realization of a militant Protestantism that expresses its faith, whether labelled modernism or fundamentalism, in brotherhood and service.

THE VOLUNTEER

Modern philanthropy increasingly recognizes the importance of the volunteer. As efforts are being made to improve social conditions it is becoming clearly apparent that little can be done without the support of public opinion. That opinion cannot be gained unless a considerable number of citizens possess a practical knowledge of the conditions to be remedied. As a consequence, the volunteer must be brought in direct contact with conditions and situations. He learns by means of the spoken and written word, but he learns best by seeing and hearing directly. It is only by increasing the number of contacts of our best-minded people with the concrete problems of society that we can hope for their solution. Social service agencies often despise volunteers and will not use them in their work. There is justification in this attitude, since the volunteer makes many mistakes and does many foolish things. Nevertheless he is the key to the problem. Unfortunately social agencies frequently lack the patience to train volunteers and thereby to educate the community. They rely on the ordinary ineffective methods of education. Better numerous mistakes by volunteers and eventually an aggressive and informed group of citizens than technical success with given cases of need and no intelligent support for the social improvement needed to prevent misery and subnormal conditions of living.

Much good is at this time being accomplished through volunteer service. Catholic men are working valiantly through the St. Vincent de Paul Society. Jewish Big Brothers have been organized in various cities and women of these denominations find means of working through organizations that have been developed. The friendly visitors connected with an associated charities and the Big Brothers or Big Sisters belonging to a special organization are theoretically pan-sectarian; in practice they are largely Protestant. It could not be otherwise with Catholic and Jewish philanthropy organized as thoroughly as it is. An excellent example of the possibilities of the volunteer is furnished by the tremendous success attained by the millions who performed volunteer service during the war.

MAINSPRINGS OF SERVICE

To the community it seems as though the volunteers connected with a non-sectarian agency received their inspiration from non-religious sources. In an occasional instance such may indeed be the case; nevertheless the world has not yet entered that utopian age when the obligation to serve and to ennoble humanity is accepted as a mere sociological duty and will impel the average citizen to action. At present and for a long time to come the mainsprings of service are the outcome of an idealism based on religion. Many active workers do not know or may not feel that this influence has motivated them, but one has only to compare the obligation of service held in western

countries to that found elsewhere to become convinced. If this is not the case then religion is abortive and social service mechanical and materialistic.

A serious problem consists in the attitude of many Protestant leaders themselves. Suppose we consider the daily routine of some of the outstanding workers in philanthropy and civic service. In their desire to serve the community they have found it necessary to lessen their church activities. Pastors often express regrets when they find some of their valued church members engaged in public rather than in religious service, and complaints are frequently made that many social workers do not regularly attend church. Unfortunately many a community-serving worker must practically sever his connection with a church in order to become of the greatest value to the community. It is a sorry commentary to note that religious sanction either is not afforded him or is given most grudgingly. The church, instead of bidding him God-speed in his plans and program, hinders and handicaps him. Not until Protestantism can help and stimulate such men and women, encourage them in their activities and give them reinforcements, can we make the community realize the full potency of Protestantism as a social force. Service must become the natural output of religion and not an extraneous development to be cut off from the church. Too many Protestant clergymen are still thinking in terms of the smaller rather than the larger unit. Their ideal is the individual congregation, not the improvement of the community. So long as they are held back by these narrow limitations it will be impossible to bring the benevolent impulses of Protestant people to bear on the community in the most effective ways.

DENOMINATIONALISM NOT WANTED

The author does not want our fine non-sectarian or pan-sectarian agencies to be denominationalized. He recognizes the background out of which they have grown. He realizes that it would be infinitely stupid to have certain agencies which although their service may be directed almost exclusively toward Protestant people, come under the direct and immediate control of some Protestant body. These agencies have developed high standards of work; they are manned by trained social workers; they have business-like methods, and they have other qualities for service some of which would be lost if this change occurred. The writer merely wishes to emphasize the necessity of making whatever actually is Protestant philanthropy in respect to inspiration count for something more than philanthropy. Those who laud the efforts of pan-sectarian philanthropy, and also claim that it achieves the goal of uniting the various religious elements into one compact body for the improvement of society, do not adequately recognize the actual shortcomings of such plans. Certainly they have but little knowledge of social psychology and clearly they have not analyzed the practical situation. Heterogeneous groups cannot work together successfully and amicably in the long run unless each group has achieved substantial homogeneity and can cooperate with the

others on a mutually acceptable basis. A pan-sectarian philanthropy must eventually adjust its program to the aspirations and hopes of Protestant leadership.

There are a number of significant movements already on foot to solve the problem. The Board of Religious Organizations in St. Louis makes it possible for Protestant and Jewish women to serve the community cooperatively without separating social service from obligations to the church. Social service is merely one expression of the service enjoined on all church members. The church federations of many cities have begun to focus the force of religion on particular social service problems without pigeon-holing that service in such a way that its source remains obscure. The world knows who is responsible. The world knows that churches and church people are responsible for this or that reform or improvement. We are, therefore, moving forward, but the gait is very slow. Why our Protestant leadership has not been more progressive in capitalizing service and making it add to the potency of religion, it is difficult to comprehend. Faith is known by its works and if the works were fully appreciated what a tremendous power that faith would have! But there must be radical readjustments before appreciation can come.

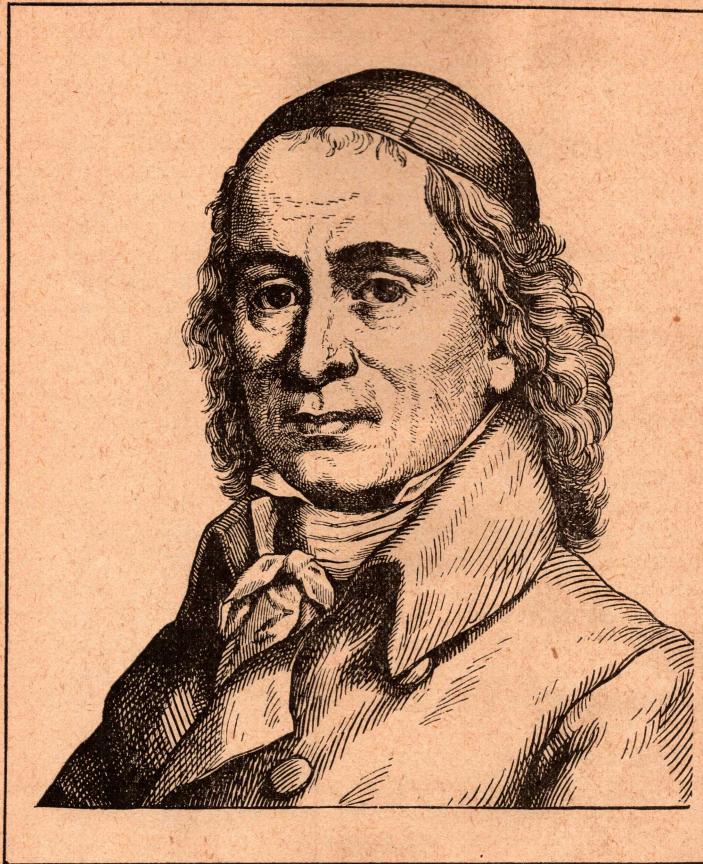
August Hermann Francke

1663 ~ 1727

PREACHER, EDUCATOR, PHILANTHROPIST AND PIONEER MISSIONARY LEADER

The seventeenth century might be called the dark age of Protestantism in Europe, especially on the Continent. It was the period of the Roman Catholic counter-reformation and of the Thirty-Years' war, with all the persecution and distress which these involved, while at the same time a highly scholastic theology had made Protestantism in Germany, the cradle of the Reformation, very largely a matter of dogmas and outward forms of worship. In view of the spiritual and moral devastation which necessarily followed the horrors and hardships of the war this left Protestantism as though fallen among robbers, stripped and half dead.

During these days of darkness and distress God raised up two gifted and godly men whose life and work brought about a great and a lasting change. The first of these was *Philip Jacob Spener* (1635-1705), a man of fervent spirituality, spotless character and rich and broad attainments who from the pulpit and the platform wielded an epoch-making influence at Frankfurt-on-the-Main, in Dresden and in Berlin. He inveighed against prevalent abuses in teaching and in life, even incurring the displeasure of the Elector of Saxony, at that time the leading Protestant prince in Germany, and sought the co-operation of the laity in the church's service and government in accordance with the doctrine of the spiritual priesthood of all believers. The necessity of a living faith in Christ was stressed, and it was de-



manded that all who called themselves children of God should manifest their faith by their love. Thus began a movement of reaction against the ossified orthodoxy of the day, and a lifeless acceptance of Gospel truth which at the same time laid special stress on the spiritual renewal of the individual, and which even the deadly blight of rationalism in the eighteenth century could not destroy.

But Spener's influence would probably not have become as powerful as it was but for his younger contemporary, August Hermann Francke, who translated Spener's ideal aims into practical life and reality. Since the days of Martin Luther few men have wielded so far-reaching and constructive an influence upon the development of Protestant life and work in Germany as did this remarkable preacher, educator, philanthropist and missionary leader. It was his good fortune to be born (in Luebeck), into a sincerely Christian home. Some years after his birth the family removed to Gotha, in Saxony, where the father was to assist Duke Ernest the Pious, one of the Protestant leaders of

that period, in his efforts to build up the church and school life of the province. At the tender age of seven, however, young Francke lost his father, but his mother, a talented and earnestly Christian woman, was most faithful in training the children for a truly Christian life.

August was educated at Gotha, first under private tutors and afterwards in the college. He was highly gifted and studied diligently, so that at the age of fourteen he was prepared to enter the university. Wisely, however, his mother kept him at home under her personal guidance for two years, for which Francke was most grateful in later life. When he was ready for the university he took up his studies at Kiel, where a maternal uncle had established a scholarship.

However, although the young student was regular in his church attendance, listened attentively to the long sermons, and could, on occasion, even talk about the mysteries of Christianity in a most edifying and eloquent manner, yet, as he later confessed, his religion at that time was merely a matter of the head, rather than of the heart. He had great sympathy with all who were in need, and gave away much of his pocket money for poor students.

After three years at Kiel he went to Hamburg in order to complete his Hebrew studies under the famous Rabbi Ezra Edzardi, who, however, discharged his pupil after a few months, as, he said, he had nothing further to teach him. Francke had a remarkable talent for acquiring languages and in course of time mastered not only the ancient languages, Latin, Greek, and Hebrew, but also English, French, and Dutch. Following the advice of his Hebrew teacher, he read his Hebrew Bible through again and again. Before he was thirty he had read it through word for word seven times.

As a private tutor to a wealthy student he came to Leipsic, where he continued his studies, making his degree and receiving permission to lecture at the University. It was here that his deeply religious nature began to assert itself. He had always been strict in his self-discipline and had eagerly longed for a more perfect Christian life, but was always dissatisfied with himself as being a mere "natural" man. He now began to give much study to the Scriptures and with a few other like-minded students founded a society for the study of the Bible (*Collegium Philobiblicum*) in the original languages. How necessary such an undertaking was appears from the fact that, as Francke reports, it was impossible at that time to buy a New Testament in Leipsic, although the University was a stronghold of Lutheran theology. In the meetings of the Society, which were open to all who might come to listen, the Bible was explained by books, a most unusual undertaking in those days. These Bible studies became very popular, and Francke confessed that he himself first learned to grasp many of the deep truths of the Bible in these meetings. Nevertheless he was still dissatisfied with himself.

Having decided to enter the ministry, Francke now went to Lueneburg (1687) to pursue his theological studies under the direction of the learned and consecrated Dr. Sandhagen, spending several

months in his family, under his instruction and as his assistant. This was destined to be the turning-point of his career. He was asked to preach on the text: "But these are written that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in his name," John 20: 31. In meditating on these words he asked himself, *Have you yourself this faith which you are preaching to others?* Fear and trembling came over him as he realized his unfitness to preach on such a text, and he was already considering a withdrawal when, in response to a cry of spiritual anguish from the depths of his soul: "O my God! out of the depths do I cry unto thee! If thou art indeed God, manifest thyself unto me; show me thy presence that I may believe, then will I love thee and serve thee all my life!" the heavenly light came into his soul. Within an hour he felt that his prayer was answered. The doubts which had so often tortured him disappeared like mists before the sun and a great peace and calm came into his heart. He had found his Saviour in deed and in truth and learned to believe in the grace of God as revealed in him. And the sermon born out of such agony and tears became a living testimony for the crucified Saviour who had sought him, and whom he had found, and whom he now loved above all else.

And now he determined to go to work diligently in his Lord's vineyard. He immediately undertook to organize a society for Bible study at Lueneburg, as he had done at Leipsic, but with a new devotion and enthusiasm. Among the people who flocked to hear him was a young student, Julius Elers, of whom we shall hear more later on. After spending some time in Hamburg as teacher in a private school, Francke returned to Leipsic, spending two months at Dresden, where he made the acquaintance of Spener, and where he received the spiritual impetus in practical piety which distinguished him ever afterward in his useful life. The two like-minded men became intimate friends, each assisting the other in his labors, and kept up a constant correspondence.

In Leipsic Francke resumed his labors in the University, lecturing on the Bible and on practical religion. These lectures—which were given in German instead of Latin, as was customary—became so popular that the largest auditorium could hardly hold all his hearers. Even many Roman Catholic students and laymen came to hear him. In this way, as well as by his personal intercourse with the students, a religious movement originated which struck deep roots in the minds of his hearers and deepened their piety toward a conscious devotion to Christ in a living personal faith.

It was inevitable that this success should arouse envy among his less successful colleagues, and also enmity on the part of the Catholics. He was therefore forbidden to lecture on religious subjects and obliged to confine himself to philosophy. Under these circumstances he left Leipsic and accepted a call to a pastorate at Erfurt, where, however, he fared no better. Many students from Leipsic followed him to Erfurt. Inspite of the fact that his church was always crowded and his lec-

tures well attended, the "orthodox" Lutheran pastors of the city and the Catholic priests made common cause against him because of his insistence on sincere and earnest piety bearing fruit in righteous living, as against the formal outward orthodoxy of the period, which was practically indifferent toward Christian life and conduct. As a result of the combined attacks he was finally compelled to leave within 24 hours. Neither petitions from the people nor the influence of his friends availed with the authorities, and on Sept. 27, 1691 he left the city.

But God already had a place waiting for him. After a visit to his boyhood home, Gotha, and another with Spener in Berlin, a call came to him from St. George's parish, at Glaucha, a suburb of Halle, an old and powerful Hansa city of the Middle Ages, which had embraced the Reformation as early as 1541, and where the Elector Frederick III of Brandenburg founded a new University in 1694, "to the honor of God and for the common good." In his first sermon (1 Cor. 2: 1, 2) Francke sounded the keynote of his preaching. His position, however, was by no means an easy one. The church had been sorely neglected and his earnest preaching of a crucified Saviour, which awakened many to a new life, also aroused new enmity against him on the part of those who were content with the old orthodoxy. An attempt to remove him, however, was unsuccessful, and resulted only in the transfer of the two leaders of the opposition.

The field was now clear for the special work for which he had been called and for the remainder of his life his parochial activity and pastoral care exercised the deepest and most far-reaching influence. His sermons centered in the very heart of Christianity, sin and grace, and were spontaneous utterances of his innermost being and testimonies of his own experiences. When the new University was founded he was made professor of Greek and Oriental languages. His practical activity enlivened his lectures and made his study of the Bible more fruitful for his students, while his scientific work in turn had a wholesome effect upon his preaching and religious instruction. He and two other like-minded members of the faculty, Professors Breithaupt and Anton, gave to the new theological faculty a characteristic stamp, which distinguished it from all the other German universities by a profound study of the Bible, unfolding of the thoughts of salvation contained in it without the mechanical dogmatism of the "orthodox" theologians, practical guidance in the successful performance of the pastoral office, and insistence upon a truly Christian conduct and a godly life.

Francke's chief activity, however, belonged to his congregation, and his eminent gifts showed themselves both in his pastoral care and in his teaching. In both spheres he developed an activity which taxed his powers to the utmost. He preached twice on Sundays, conducted daily prayer-meetings and daily instruction of the children and paid regular visits to the members of his congregation, many of whom he found deeply degraded and grossly ignorant, so that he felt impelled to undertake special work by instructing the young people, caring for

the poor and trying to raise up the fallen. At the entrance to his home there was a receptacle for gifts of money with the inscription: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" 1 John 3: 17, and "Let each man do as he hath purposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver," 2 Cor. 9: 7.

One day he found seven gulden (about \$3.50) in the box and immediately decided to open a special school for poor children. Books were bought and a needy student employed to do the teaching, two hours every day. A part of Francke's study served as a school room. However, most of the children invited to the school sold the books—and then stayed away. But Francke had the love which is not provoked, and in due time his patience was rewarded when some of the poorer but more respectable people, who could not pay for private instruction, brought their children and paid what they could. In 1695 there were 60 of these children and the teacher was obliged to teach all day. During the winter of that year several rooms were needed to house the pupils, and soon a whole house had to be rented for the purpose.

Unexpectedly, one day, he received a legacy, the annual interest of which amounted to about \$19, and which was to be used for the support of an orphan child. When it came to selecting the most needy one of four such children brought to him, he boldly assumed the care of all four of them, placing them in Christian families. Before long there were nine of them, who were placed in the care of Neubauer, the first teacher of the children of the poor, who now became a valued helper in this work of rescue and education. The next year he received various larger sums for his work, aggregating about \$1,000, as a tangible token of the divine blessing. Now a house could be purchased, which established a real home for 12 children. With this he combined a home for needy students who, in return for board and lodging, helped to teach the children and to manage the home, thus demonstrating Francke's pedagogical wisdom and administrative ability. The next year another house had to be bought, which was used for a girls' home and school. The next enterprise undertaken was a Latin school, for the education of the boys of well-to-do parents who lived at a distance, and who were thus, under Christian auspices, prepared for their academic studies.

There was something almost miraculous in the rapid growth and development of all these institutions, and Francke revealed an extraordinary talent for organization in their management. His trust in God awakened everywhere the same spirit, and voluntary contributions came in from far and near, so that he considered his success a direct answer from God for his fervent prayers. Having an opportunity to purchase a large building with some vacant ground, he went ahead on faith, and on July 24, 1698, the cornerstone was laid for the large main building, which is still standing and in use.

There were many difficulties to overcome, however, as the material could only be paid for slowly, and there was no little delay. But the divine promise which Francke had put over the main entrance: "They that wait for Jehovah shall renew their strength; they shall mount up with wings, like eagles; they shall run and not be weary; they shall walk and not faint," Isa. 40: 31, always proved true. Again and again, when they were most needed, large and small gifts came, some even from foreign countries. At one time he received from an unknown giver the sum of \$3,750, a very large gift for such a cause in those days. The Elector of Prussia, later King Frederick I, donated 100,000 stones for the building, 30,000 tiles for the roof, and a cash gift of \$1,500. He also granted freedom from taxation and other valuable privileges. Peasants brought provisions and furnished horses and yokes of oxen; many workingmen donated their labor or worked for much less than they could have received elsewhere. Later, when other buildings were erected, the following words (in German) were put over the entrance to the inner court:

"Stranger, that which thou seest, Faith and Love has accomplished;
Honor the founder's spirit, believing and loving like him."

The divine blessing rested visibly on the whole undertaking, so that numerous other buildings could go up, one after another: school buildings, dormitories, an administration building, a pharmacy, a printery and bindery, etc., which were known as the "Francke Institutions" and became the center of manifold and widespread Christian activities. The students, teachers and directors from these schools, as well as the students of the University, went out from Halle in all directions to diffuse the spirit they had acquired there.

As an educator Francke's main purpose was to lead children to a saving knowledge of God and Christ and to true Christianity. Without true love to God and man all knowledge appeared to him worthless, and he considered it the task of the higher as well as of the lower schools to further not only Christian instruction but Christian life. He hated all empty formalism and tried in every way to introduce object lessons, and to emphasize instruction for the practical matters of life. The so-called *Kinderlehre*, catechetical service for children usually held on Sunday afternoon, which had been especially fostered by Spener, was developed by Francke, who introduced into it the germ of the modern Sunday school movement by bringing in Scripture proof passages and the free use of the Bible texts. This idea later found its way to America through Henry Melchior Muehlenberg, the pioneer preacher among the Germans of Pennsylvania, himself a product of the Francke Institutions.

It was from Halle that, when King Frederick IV of Denmark desired to send missionaries to his non-Christian subjects in India, Ziegenbalg and Pluetschau went forth, in 1705, to be followed by Schultze and Schwartz and many others. Thus, almost a century before William Carey aroused the missionary spirit in England, Francke saw the vision and seized the opportunity to train missionaries. It was at Halle that

Zinzendorf received his training and education, which enabled him to inspire the Moravians with the missionary zeal he had received at Halle, in which he was ably supported by Bishop Spangenberg, himself a product of the Halle institutions.

One of the most important of Francke's enterprises was the printing-shop, which grew out of the publication of Francke's sermons, in the form of leaflets, developed under the careful and unselfish management of Julius Elers, the student already referred to. On one occasion, when King Frederick visited the institution, he asked Elers:

"What do you get out of all this?"

"Just as I am; all that I need," was the reply.

"Now," said the King, turning to Francke, "I understand how you can do things like these. I have no such people."

And the King never forgot this rare and unselfish bookseller and printer.

Encouraged by Francke, Baron von Canstein, who had been a benefactor of the Institutions in various ways, founded his Bible Institute at Halle in 1712, for supplying poor people with the word of God at a low price, which thus became the forerunner by nearly a century, of the Bible societies in England and America. From this printing establishment there also issued those full reports of the missions, both in India and America, so highly prized even to day for their full accounts of the humble efforts made by heroic men to carry the knowledge of God to the ends of the earth.

The Francke Institutions also sent their alumni to England, where, as pastors in the royal chapel and the German churches in London, they exerted a wide influence upon the Kings of Hanover, that had succeeded to the English throne, and who were prominent in many Christian enterprises across the channel. Together with Muehlenberg in Pennsylvania, Boltzius and Gronau carried the spirit of Halle and the Francke Institutions to the Salzburger settlements in Georgia.

In 1694 Francke married Anna Magdalene von Wurm, who became a faithful and devoted helpmeet in all his undertakings. Of their two surviving children, a son and a daughter, the son, Gotthilf August, later became his father's assistant in the schools, continuing the work after his father's death. The daughter, Johanna, married Johann Freylinghausen, well known hymn-writer, who became Francke's assistant when, in 1715 he was called to the church of St. Ulrich in Halle. It was soon after this that Francke's health began to fail, which greatly hindered his labors in later years. In 1726 he suffered a stroke of paralysis, from the effect of which he died on June 8, 1727, firmly believing in the Lord whom he had so faithfully served, and deeply mourned by thousands who had come under his inspiring and abiding influence.

At the time of Francke's death the total number of children in all the schools was 2,200 (among them 134 orphans), in the instruction of whom eight inspectors, 167 men and eight women teachers were employed. The schools are still attended by some 3,000 pupils and

constitute one of the largest, if not the largest, establishments in the world with the aim to fit children for any position in life on a Christian educational basis. The impulse given by Francke soon made itself widely felt and resulted in the founding of many orphans' homes throughout Germany. In England George Mueller (1805-98) largely influenced by the great work of Francke at Halle, where he had often visited, began the great orphanage at Bristol in 1836. In the United States thousands of such institutions have been established, probably half of them under church control.

Southernwood

BY RUTH HAYS

"Southernwood!" Aunt Eliza reached for the little pot and held it close to her face, inhaling the fragrance lingeringly.

"We used to have a big clump of it," she went on presently. "My husband was a great hand for flowers, and southernwood always makes me think of Susan. Can't you sit awhile? Oh, getting ready for Christmas company? That's good!"

On the threshold the visitor paused. "Have you seen Molly lately?" she asked with some hesitation. "She looks miserable."

Mrs. Wood's face hardened. "You mean Mary Liza, I suppose. No, it's been a long time since I saw her. Look out for that step! Thank you for the southernwood."

"Sarah Jones brought that plant just to get a chance to give me a dig about Mary Liza," she muttered as she closed the door. "She means well, though, Sarah does, and she never forgets me Christmas. Guess she knows it's a poor time for a lone woman. My Christmas ends with cooking myself a good dinner, an' going to meetin'. Nobody around here needs me or my help. If only Susan were living we could be real comfortable together!"

"But I don't know as I ought to wish that, either—Mary Liza would be an awful trial to her. How Susan ever come to have such a child beats me! She never had a lazy bone in her; an' Mary Liza hasn't any other kind. Sarah Jones knows well enough I don't have a thing to do with that young one; it's two years since I spoke a word to her. That was just before her father went off and got married again. I never blamed him for it, though. You can't expect a man to mourn and be hungry at the same time."

As Mrs. Wood went back to her cooky-making, she reviewed her last visit to her sister's family. "I remember I went over with a pie and some sausage meat I'd just made," she said aloud, "an' Mary Liza, she set there with her hands folded, singing

"Thus let me pass away, silently, peacefully,
Only remembered by what I have done"—

"Them words riled me so that I couldn't have held my tongue to save me. 'Folks 'll remember you most likely by what you ain't

done,' says I. 'Your doorstep ain't been swept for a week and this room is a sight!'

"She tossed her head an' looked kind of mad; an' then she said, stifflike, 'You don't understand, Aunt Liza—I'm meditating.'

"Well," says I, "you'd better do your work first and your meditatin' afterwards."

"Work ain't the only thing in the world," she snapped back. "You'd better read about Martha and Mary."

"Now, look here, Mary Liza," I said, "Susan never brought you up to be so free talkin' about the Bible. But I will say I think it is a mercy that everybody doesn't choose Mary's part. It wouldn't seem quite so good, come dinner time, an' nothing in the house to eat. An' I don't doubt he told Mary to go help her sister afterwards, though it don't say so in the Book."

"When I had spoke my mind, and was leavin', she said she'd thank me to keep out of her house till she sent for me.

"She kept the pie and the sausage, though," she added thoughtfully.

Eliza Wood moved about her work briskly, stopping occasionally for a whiff of the southernwood. "I declare, I don't know when I've been so pleased with anything," she said presently. "It makes me think of Suzan. Seems to be I miss Susan worse every year. It's a pity her child and I couldn't have got along together. Now I wonder if Mary Liza is really sick.

"Land sakes! Why can't I stop thinkin' about it?" she straightened impatiently. "I guess I should hear quick enough if she was sick.

"Doctor Brown would say I wasn't cultivatin' a Christian spirit, let alone a Christmas spirit. But nothin' riles me like shiftlessness. Yet if she's sick——

"I don't believe she's been any too comfortable since her father went off. She clerks at Parker's, and somebody told me she cooks for herself in two rooms. Like as not she ain't so much sick as starved. Now I don't know as I'd mind having her over for Christmas. She's my own sister's child, after all. I believe I'll have Liph'let take me around there to-morrow an' get a look at her. I don't know how I come to get so soft all of a sudden, unless it was that the southernwood got me to thinkin' of Susan," Mrs. Wood reflected, as she gathered up the cake tins with a practical hand.

"What a pretty girl Susan was! I can't get her out of my mind to-day! How she ever come to throw herself away on Joe Horton, and then leave a shiftless child in the world that even her own sister can't abide, is more than I can fathom, unless it was meant for a kind of discipline for other folks. If I could look on Mary Liza as a sort of cross, perhaps I could get along with her. I'll go over an' invite her for Christmas, anyway. Can't help wishin', though, that she was somebody else's cross."

The next day she entered her niece's room without knocking. The

room was bare and not very orderly. The remains of a slim meal occupied the table. A pretty but untidy girl crouched in a rocking-chair close to the stove, coughing violently. When her aunt entered she sprang up.

"Aunt Eliza!" she exclaimed with a little gasp, and choked again with coughing.

"There, there, child, sit down!" said Mrs. Wood bluntly, "Why in the world don't you do something for that cough?"

"I did get something from the drug store," said the girl awkwardly, "but I didn't help much. Won't you sit down?"

She hastily closed the door leading into a still more untidy bedroom and began nervously to gather up the dishes.

"Don't put yourself out, Mary Liza," said her aunt grimly; "I can't stay. I only come of an errand, and I'm going straight at it. We ain't been good friends since your mother died. Now I ain't taking nothin' back that I said, but I needn't have said it. But if you're ready to begin again, I'll do the same. What you going to do Christmas?"

"Nothing much," faltered the bewildered Molly.

"Humph! I guess you can do better'n that. You come over to the farm till Monday. Maybe it'll chirk you up. What time do you get out Friday night? Not till ten o'clock? Well, you leave your bag here, and Liph'let will come round for it; then he'll stop for you at the store."

"You're very good, Aunt Eliza!" Molly's voice shook. "I—I'll be glad to come."

"Then that's enough," interrupted her aunt.

"She ain't altered a mite!" she groaned to herself as she went stiffly down the stairs.

It was a busy week in the old farmhouse. The house had to be gone over and the baking looked after. Eliphilet, catching the spirit of the season, brought in some trailing wreaths of creeping Jenny, and Aunt Eliza looped them over the pictures, and even hinted that if he came across any holly or winterberries she might put them in the spare room. Meanwhile the pantry shelves were making room for a ridiculous array of cookery, considering the size of the family expected to eat it.

When the old sleigh jingled up to the door on Friday night, Aunt Eliza was there to greet its frail occupant. "Why, you're half frozen, child!" exclaimed the woman pityingly. "Come in by the grate!"

A moment later she was off for a cup of chocolate on a tray, flanked by a little heap of cookies. As the girl ate and drank, a faint color came back to her face; but the busy weeks and long hours were telling on her, and bed was the only place for her.

"You needn't hurry about getting up in the morning," she said kindly as she left Molly in the quaint room with its great four-poster and comfortable fire. "There's something for your cough. Take a good spoonful the last thing."

It seemed so tired Molly, waking late the next morning, as if this comfortable room and her soft pillows must be part of a blessed dream in which scrambling for breakfast and hurrying off to work had no place.

Presently Aunt Eliza came up and set the fire to crackling merrily. "It's real Christmas weather," she said, drawing aside the curtains. "Now you wait till it's good an' warm here before you get up."

The kitchen was full of sunshine when Molly came down to breakfast, which was spread on a table by the window where the southernwood stood. Such biscuits! Such cream! Poor Molly's housekeeping had known nothing like this.

It was one long, peaceful, quiet day for the girl. Aunt Eliza wouldn't accept the help Molly half-heartedly offered, and the girl lay back in her chair in the sunshine, watching her aunt's deft movement with keen delight. She didn't know that Aunt Eliza's eyes rested approvingly on her when she bent over the southernwood as lingeringly as her aunt herself had done.

The Christmas guest did full justice to Aunt Eliza's dinner.

"She's half starved!" said Aunt Eliza to herself, watching the girl. "She wouldn't be sick long if I had the feeding of her!"

Molly looked brighter still after the long nap Aunt Eliza insisted upon making her take while the dishes were being cleared away. In the evening the two women had tea and cakes beside the fire.

"Aunt Eliza," began Molly suddenly, "since father went away I have thought so often of what you said. I am shiftless; I drove him off away out there." She began to cry softly.

"Well, child, no use frettin' over what can't be helped now."

All Aunt Eliza's sharpness was gone. "Like as not your father is tolerably happy. He's prospering, too, if what I hear is true."

"Perhaps. Yet I don't like to think of my part in his going away. I'm ashamed. I do want to be different. I believe I can be, too, if only you'll help me—as mother would."

Aunt Eliza actually patted her shoulder. "There, child, don't cry over it! Of course, I'll help. I was too sharp with you. I ought to have remembered you were only a motherless child. That wasn't exactly the way to try to help you, Mary Liza."

Before Molly could speak, she went on briskly. "You'd better stay over here this winter. You ain't fit to go back to Parker's with that cold, anyhow. You can get something else to do by and by if you want it, but there's time enough for that. Would you like to stay, Molly?"

Molly's shining eyes were her only answer.

After Molly had gone off to bed with a happy heart, Aunt Eliza went about closing up for the night. As she drew the plants from the frosty panes she touched the southernwood gently. "I shouldn't have thought of it if it hadn't been for you," she said softly. "She's Susan's own child, after all."

The Work Goes On

REV. J. BALTZER, D.D.

God is at work in the world, in the lives of individual persons and also in national movements and in the destiny of the whole human race. Both aspects must be taken into account by those who would understand and appreciate his purpose and his program. And this larger aspect of the Kingdom of God needs to be especially cultivated in our day. We need to rise above the smaller needs of private life and to view in the perspective the vast range and ramifications of the Kingdom as it appears in countless lines and paths in our own nation and among all the peoples of the earth, in private life and in society as a whole, in the parsonage and in the church, in education and in devotional life. Most Christians save themselves this trouble, and yet it is so necessary to learn to see God detached from the little sphere of our own life in order to recognize him clearly.

While God certainly guides and directs our own life, where hearts are opened to him without reserve, where he knows all the little hidden corners and where he makes his ordering influence felt in the confusion of our private life, he is just as surely Lord of the great world life, where he rules with a strong and far-reaching hand. Those nations who resist his Spirit he casts aside and gives the leadership to others. Wise men whom he had called, but who had become foolish in their wisdom, are made to disappear and the treasure of knowledge is put into earthen vessels hitherto unknown. He changes the thinking of the masses and thus builds for himself channels and highways for the unhindered coming of his Kingdom. In his far-reaching sovereign government he destroys the power and the vanity of mammon and makes use of the nobler products of the human mind, art and science (as we like to call our knowledge, which is only in part), in order to have a free course everywhere for the upbuilding and the expansion of his Kingdom. In view of this way of doing things which God has we voice our adoration in the words of the psalmist: "Oh, Jehovah, how manifold are Thy works!"

If, as the current year draws to a close, we look back upon the work that we have done, upon the way we have been led, pushed forward, urged, one thing is sure: His work dare not stand still! It must go forward.

The Kingdom of God, which is always coming, and which will irresistibly penetrate the nations of the earth, has passed through favorable and unfavorable periods. Its chief pillars, righteousness, truth and obedience toward the Almighty God, stand just as unshakably firm today as they did in the days of the prophets of the Old Testament. It is a great and far-reaching Kingdom which can never be forced into the mold of a petty separatism, a narrow dogmatism.

With the announcement that the Kingdom of God is at hand Jesus does not aim to set up a new Kingdom of his own which would con-

tradict the Kingdom idea of the seers and poets of the older period of training and education. In unquestioning obedience toward the Father and in undeniable insistence upon the fundamental factors in God's idea of the Kigdom: truth and obedience, he goes on building. His teaching and preaching, his mercy and his love, his highpriestly sympathy as well as his intercession for the fallen brethren and a world lost in falsehood and unrighteousness seal his announcement. Not by force or with the sword, but with words of love and with deeds of mercy does he appear as leader and teacher to the poor and the rich, to those who serve and to those who rule for a progressive, blissful, better government of the world and to better social conditions and as Saviour of the world, who is concerned about the inward regeneration of individual and peoples he crowns his whole mission with his obedience unto death, yea, even unto the death upon the cross.

We may never recognize and believe in the ends and ways of the Kingdom of God and still repent if our Lord is taken away from us and we are given instead the philosophical principles and theories of self-redemption. No everlasting Kingdom can be built up on such hypotheses. Such a building needs a firmer foundation. The actual presence of the King, not a mere abstraction, is necessary for the Kingdom. The Kingdom of God requires a personal God and the sonship of Christ requires the Father in truth and in the act of creation. The personal relation of the individual toward the living God and Saviour of sinners are the rocks, the sand, and the mortar in building the Kingdom of God, against which even the gates of hell shall beat in vain.

Our Evangelical Synod has the gift, and with it the task, of becoming an influential church in this country. I do not know what obstacles should be in the way of her achieving the great influence to which she is entitled on account of her ethical principles and her doctrinal position. The Synod is liberal in the sense in which the Lord has said, "Whosoever is not against us is for us," and necessarily quite definitely limited in the sense in which the Lord has also said, "He that gathereth not with me, scattereth." Such liberalism therefore is not one, either for theory or for practice, which loses itself in the sand, but one which, borne aloft by sacred love and broadmindedness, submits to the world in the obedience of faith and is inspired by the hope of constantly growing knowledge.

The Synod must not hope or endeavor to grow in religious influence, to build itself and seek to uphold itself in narrow onesidedness and exclusiveness, without national interest in the spiritual life of the church. In this she will never succeed. We and our children are closely related nationally to our country and its people and we want to make our contribution for the welfare of the nation not only to its business and social, life, but also to its cultural and above all to its religious life. By no means, however, does the Synod desire to train and nurture a national consciousness which amounts to a worship of good and evil national qualities without discrimination.

Every pastor and every congregation and all the lay delegates to the district conferences have received copies of the reports to and the proceedings of the General Conference, most of it in both English and German. All the more we expect therefore that the contents will not become a mere historical relic but a living means of instruction and agitation in the hands of the pastors, members of the church council and the congregations in the interest of the Synod and its work. Along the entire line our boards and the executive secretaries have worked hard in order to accomplish as much as possible for the extension of the Kingdom of God in our midst. Some of the new methods do not work as smoothly and successfully as they should. It is often hard for pastors and churches to learn anew. It is a far way from the tallow candle to the electric bulb. Many of us have learned much. The ox cart had to give way to good highways and rapid motor vehicles, and this was not to the detriment of transportation. To learn anew means to profit by the school of life. Even if our gospel message remains and must remain the same, whether we proclaim it in the good old language of our fathers or in the more familiar language of the country, the conduct as well as the organization of the church often requires better, more convenient and practical ways. For instance, many of our churches still suffer from the mistaken and wrong practice of counting only the heads of families as voting members of a congregation, who alone have the privilege of paying \$2 per year to his church, even though the good man himself, his wife and five children partake of the Lord's Supper at least once a year. This practice has been a great handicap for the whole work of the Synod. Should not *these seven members* of the family be contributing and voting members of the congregation? But all this will come. We are beginning to know and grow.

If we would like to see progress anywhere in the Synod it is in the realm of *spiritual life*. Our spiritual life surely needs careful nurture and deepening. We are not lacking in size numerically, since we may assume that with our members and those who are attached to our churches the Synod must count about half a million souls. If all of these were actually filled with the spirit of Christ and expressed their faith in their life, then we as a church could do much more in this country and make our Evangelical influence felt much more effectively. But here also things are improving. The Synod and the boards, as well as our charitable institutions, can count on about 250,000 regular givers and on about 50,000 persons who are willing to bring a real sacrifice. True, others also give, but only sporadically, i. e., when they happen to "feel that way," or when they have to give to save their self-respect. Rarely does such giving carry a blessing. Gifts for the Kingdom of God ought to be gifts of faith and of love. The needs of the church should be familiar to all our people. Faith and love feel constrained to meet their need. We know that he who has begun a good work in us will also carry it out.

The first class graduating from our new *Eden Seminary* was unfortunately a small one, and we ought to have 40 men. Even with those who had been granted a year's leave of absence to carry on their studies abroad we had only half the number we should have had.

Has the beautiful and glorious task of the ministry fallen on such evil times in our midst that only very few of our young men seem ready to devote their lives to it? Or has the Lord actually called only so small a number of our young men into his service? Does she really consider our churches and our homes unworthy of furnishing his servants, or are so few prayers like those of Hannah sent to his throne for sons who are to be given back to him? If that is the case then it is high time that we take stock of ourselves, change our hearts and minds and earnestly repent. You mothers, who read these lines, have you ever asked the Lord to call one of your sons, even though you have only one, into his service? Or have perhaps our sons closed their ears to the Lord's call and given it no heed? Or is it possible that this is the reason—I know it is claimed to be one—in the ministry one cannot earn money enough; in business, on the farm, in the shop, one can earn more, therefore I don't care to become a preacher? Oh, Lord, help us overcome this materialistic spirit. Grant that our sons may heed thy call and answer cheerfully: "Here I am, send me!" without asking what their recompense will be. The Lord never suffers one of his servants to be put to shame if he is faithful in his stewardship, even though he does not pour earthly treasures into his lap. To be sure, that minister will not fare well who comes only to help carry the schekels. That is what Judas wanted and did. Nor will he do well in his ministry who is fashioned according to this world, who wants to live and enjoy himself as does the world around him. Either his debts or his miserliness will finally drive such a one out of the ministry.

There is plenty of room in our *educational institutions* for many young men. Those who feel the call should cheerfully talk it over with their pastor or address the President, Dr. S. D. Press. The conferences have occupied themselves seriously with the finding and recruiting of men who are ready to enter the ministry. Pastors and churches must not be surprised when they receive as a New Year's greeting from their district president a copy of the resolutions which have special reference to the part to be taken by them in the whole work of the Synod.

The Lord has visibly blessed our *foreign mission work* and thereby greatly encouraged the Board in its efforts. As soon as the Synod has the workers and the means long cherished plans for expanding the work in India may be carried out, if for no other reason than that the older stations are seriously endeavoring to support their missionaries themselves and to carry the good work into fields still unoccupied.

Our home mission work has many difficulties to contend with. In our large cities new churches must be organized. This is most expen-

sive and requires the special assistance of the older churches. If there are congregations who support missionaries, teachers and catechists in India should there not also be those who are ready to support one or the other of our more than 100 home mission workers, or will act as godfather for one of our mission churches? This would surely be a great and beautiful work, just as pleasing in the Lord's sight as the support of a foreign missionary. If one or the other is done only to secure honor among men it has no value in God's sight, neither here nor in the life beyond.

Elmhurst College with its host of growing boys is also growing. There is courage and also mischief in the eyes of these happy students. That the reigns must sometimes be drawn tightly is self-evident. Obedience is the first virtue of citizenship. Obedience, not license, is the key to later success.

Robinson and Oakwood, the two youngest children in our family of educational institutions, promise abundant blessings. May God grant it!

In short, when we behold the whole range of our Synod in its work, with our 1,400 churches and Sunday schools, its organization of men, women and young people, its educational and charitable institutions, its extensive home and foreign mission work, its system of Christian education, its publications for old and young, and the prayer life in our parsonages and in the homes and families of our people, we may surely say, God's work among us is not at a standstill and no one shall oppose or stop the spreading of his Kingdom in our midst. Praise be to his name!

My Mother

BY MARY GRAY MEWBURN

Her memory—like some pale, pure star,
Gleams down, a benediction from afar!
“Bless, Lord, my children, with me—do thy will”
She prayed, and meekly walked in pathways still.

Her Lord was her dear love, and all her days,
Were spent in serving him, and all her ways
Were gracious ones; so beautiful her face,
With its soft radiance of inner grace!

And her dear hands—unselfish, slender, pale,
Tended untiringly, soothed without fail;
She will live on—live on in me and mine,
All that is best in us of her a sign!

And as her life, so was her passing—sweet,
Death was her Friend, whom smiling she did greet,
And like a trusting child, gave him her hand,
That he might lead her to that happy land.

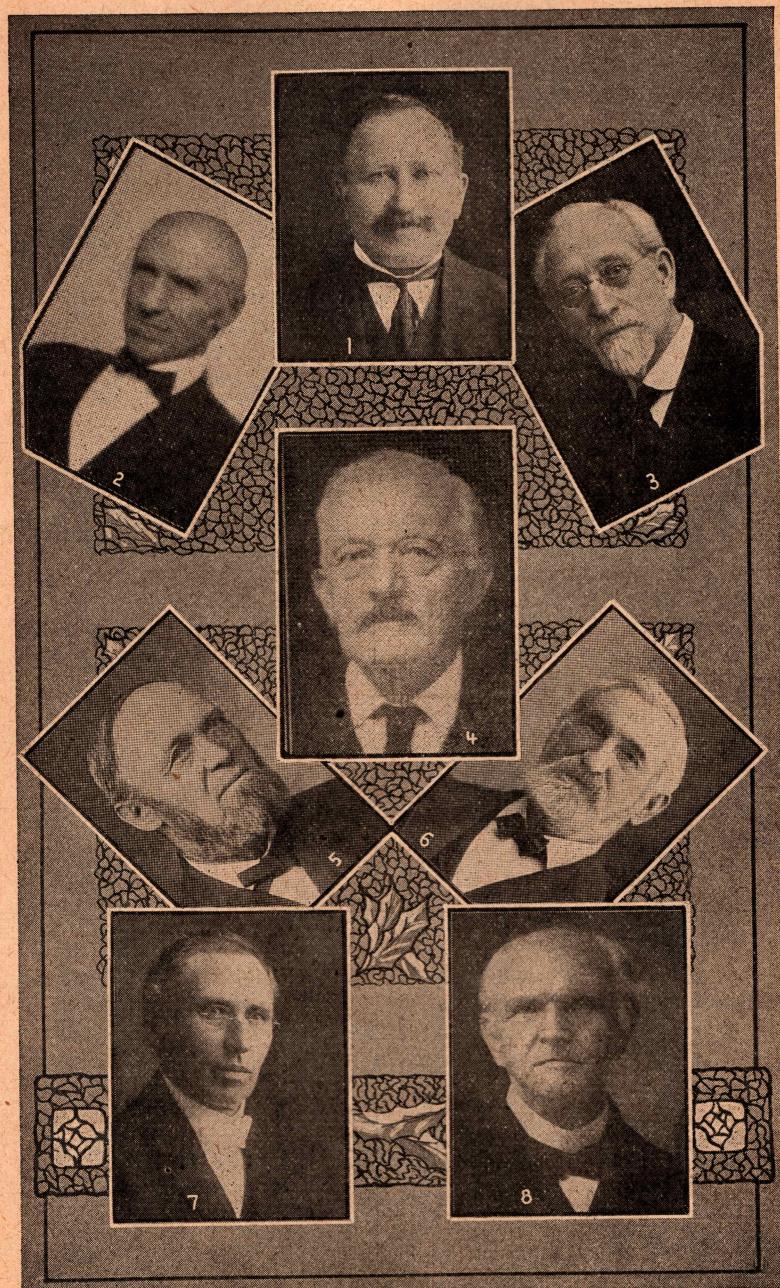
Legacies and Foundations
From August 1, 1925, to September 1, 1926

1.	Mrs. Rose Tschudy-Lanz, Monroe, Wis., Foreign Missions \$200, Home Missions \$100, Emmaus \$100	\$ 400.00
2.	Louise and Wm. Altenbernd, Eudora, Kan., for the Louise Altenbernd Memorial Scholarship for Elmhurst	2,200.00
3.	Charlotte Kunker Estate, Kankakee Co., Ill., for Synod \$190, for Pension Fund \$100, for Eden and Elmhurst each \$25, Home Missions \$50	390.00
4.	Mrs. Mathilda Tangemann, Newton, Kan., Foreign Mis- sions, (Medical Work)	1,500.00
5.	Mrs. Emma Buhrer, Dallas, Texas, Elmhurst \$1000, Em- maus \$1000	2,000.00
6.	Mrs. H. Sanders, Mt. Vernon, Ind., Home Missions and New Eden, each \$50	100.00
7.	Mrs. Louise Steding, Evansville, Ind., New Eden	195.00
8.	Henry Ludwig, Gladbrook, Ia., \$1000 each for Pension Fund and Emmaus, \$500 each for Elmhurst, Eden, For- eign Missions, Home Missions, Building Fund, and Dea- coness Home at Marshalltown, Ia.	5,000.00
9.	Mrs. Fred Eissner, Ackerville, Wis., \$50 each for Foreign and Home Missions	100.00
10.	Mrs. Augusta Buetow, Oshkosh, Wis., Foreign Missions..	284.00
11.	George Moelle, Lancaster, Wis., Foreign Missions.....	25.00
12.	Frank Helling, Idalia, Colo., \$100 each for Foreign Mis- sions, Home Missions and Emmaus; \$50 each for Orphans Home at Hoyleton and St. Louis	400.00
13.	Mrs. Marie Schroeder, Sigourney, Ia., Foreign Missions	249.76
14.	Mrs. Lydia Lothes, Sheboygan, Wis., for Eden \$200, for Deaconess Home, Milwaukee, Wis., \$200	400.00
		<hr/>
	<i>Henry Bode, Treasurer.</i>	\$13,243.76

Life Annuities

As last year, we would again this year through the Year Book call the attention of our Evangelical people, especially those advanced in years, to the fact that the Synod will gladly receive so-called life annuities. This means that persons having some means, whether large or small, and desiring to devote some of their money to some good purpose in the Kingdom may do this while living. The Synod pays interest semi-annually, according to the age of the parties, and the advantages of such a contribution during one's life time has been explained in the Year Book and in various articles in the Evangelical Herald. The principal is absolutely safe in the custody of your church and you receive the interest as long as you live. For further information write to the general treasurer.

Rev. G. Bode, 1740 N. Euclid Ave., St. Louis, Mo.



Evangelical Ministers Called to Their Reward

September 1, 1925, to September 7, 1926

PASTOR MARTIN ROSENFELD, born Feb. 22, 1869, in Germany died Sept. 13, 1925, in the Deaconess Hospital in Milwaukee, as pastor of St. John's Church, South Germantown, Wis. (1)

PASTOR GEORGE SCHULTZ, born Jan. 11, 1856, in Germany, died Oct. 9, 1925, as pastor of Bethany Church in Big Berger, Mo. (2)

PASTOR HENRY RELLER, born Nov. 2, 1857, in Miltonsburg, Ohio, died Nov. 1, 1925, as emeritus, in Menands, near Albany, N. Y. (3)

PASTOR PAUL JOHN GROB, born Oct. 1, 1861, in Germany, died Nov. 15, 1925, as pastor of St. Paul's and St. John's Churches, in Ackerville, Wis. (4)

PASTOR CARL GEBAUER, born Sept. 1838, in Germany, died Nov. 24, 1925, as emeritus, in Cleveland, Ohio. (5)

PASTOR RUDOLF RAMI, born Nov. 21, 1845, in Switzerland, died Dec. 3, 1925, as emeritus, in Tomah, Wis. (6)

PASTOR GUSTAV LAMBRECHT, born July 29, 1853, in Germany, died Dec. 25, 1925, as pastor of St. Peter's Church, Frankfort, Ill. (7)

PASTOR WILLIAM CHRISTIAN HAUSMANN, born Oct. 24, 1844, in Germany, died Jan. 1, 1926, as emeritus, in Elmhurst, Ill. (8)

PASTOR THEODORE WILLIAM JACOB MUNZERT, born Jan. 1, 1856, in Buffalo, N. Y., died Jan. 20, 1926, as emeritus, in Rochester, N. Y. (9)

PASTOR VALENTIN KERN, born July 7, 1836, in Germany, died Feb. 12, 1926, as emeritus in Erie, Pa. (10)

PASTOR KARL MACK, born Dec. 26, 1849, in Germany, died Feb. 26, as emeritus in Oshkosh, Wis. (11)

PASTOR FRIEDRICH WESTERMANN, born June 20, 1862, in Germany, died March 9, 1926, in Neustadt, Ontario, Can., as pastor of St. Paul's Church. (12)

PASTOR A. C. STANGE, born July 21, 1848, in Germany, died May 2, 1926, as emeritus, in Toledo, Ohio. (13)

PASTOR PAUL HANS HOEPPNER, born March 16, 1864, in Germany, died May 7, in Oshkosh, Wis., as pastor of St. Paul's Church, in Calumet Tp., Wis. (14)

PASTOR H. J. SONNEBORN, born May 30, 1889, in Monee, Ill., died May 15, 1926, as pastor of Immanuel's Church, Fairmont, Cincinnati, Ohio. (15)

PASTOR F. RAHN, born Nov. 7, 1857, in Germany, died June 10, 1926, as emeritus, in Niles, Mich. (16)

PASTOR WILLIAM BATZ, born Jan. 19, 1862, in Buffalo, N. Y., died June 10, 1926, as pastor of the United Evangelical Church, in Canton, Baltimore, Md. (17)



Evangelical Ministers Called to Their Reward

September 1, 1925, to September 7, 1926

PASTOR LUDWIG KEHLE, born Feb. 24, 1863, in Germany, died June 16, 1926, as pastor of St. John's Church, near West Bend, Wis. (18)

PASTOR KARL KREUZENSTEIN, born Feb. 13, 1849, in Germany, died July 1, 1926, as emeritus in Los Angeles, Cal. (19)

PASTOR EMIL BERDAU, born April 22, 1857, in Germany, died Aug. 1, 1926, as emeritus, in Kirkwood, Mo. (20)

PASTOR CHRISTIAN BUCKISCH, born May 30, 1854, in Germany, died Aug. 2, 1926, in Denver, Colo., as pastor of Bethlehem Church, Loveland, Colo. (21)

PASTOR EMIL SANS, born June 16, 1867, in Germany, died Aug. 18, 1926, as pastor of Friedens Church, New Ulm, Minn. (22)

PASTOR E. RAHN, born May 3, 1856, in Germany, died Aug. 27, 1926, as emeritus, in Norwood Park, Chicago, Ill. (23)

PASTOR HERMANN TESSMER, born April 26, 1854, in Germany, died Sept. 7, 1926, as emeritus, at Deaconess Hospital, St. Louis, Mo. (24)



Ministers' Wives and Widows Called to the Higher Life

September 1, 1925, to September 1, 1926

MRS. LILLIAN OTHELIA CRUSIUS, nee ROE, wife of Pastor E. Crusius, born Aug. 20, 1900, in Kenyon, Minn., died Oct. 22, 1925, in Lancaster, Wis.

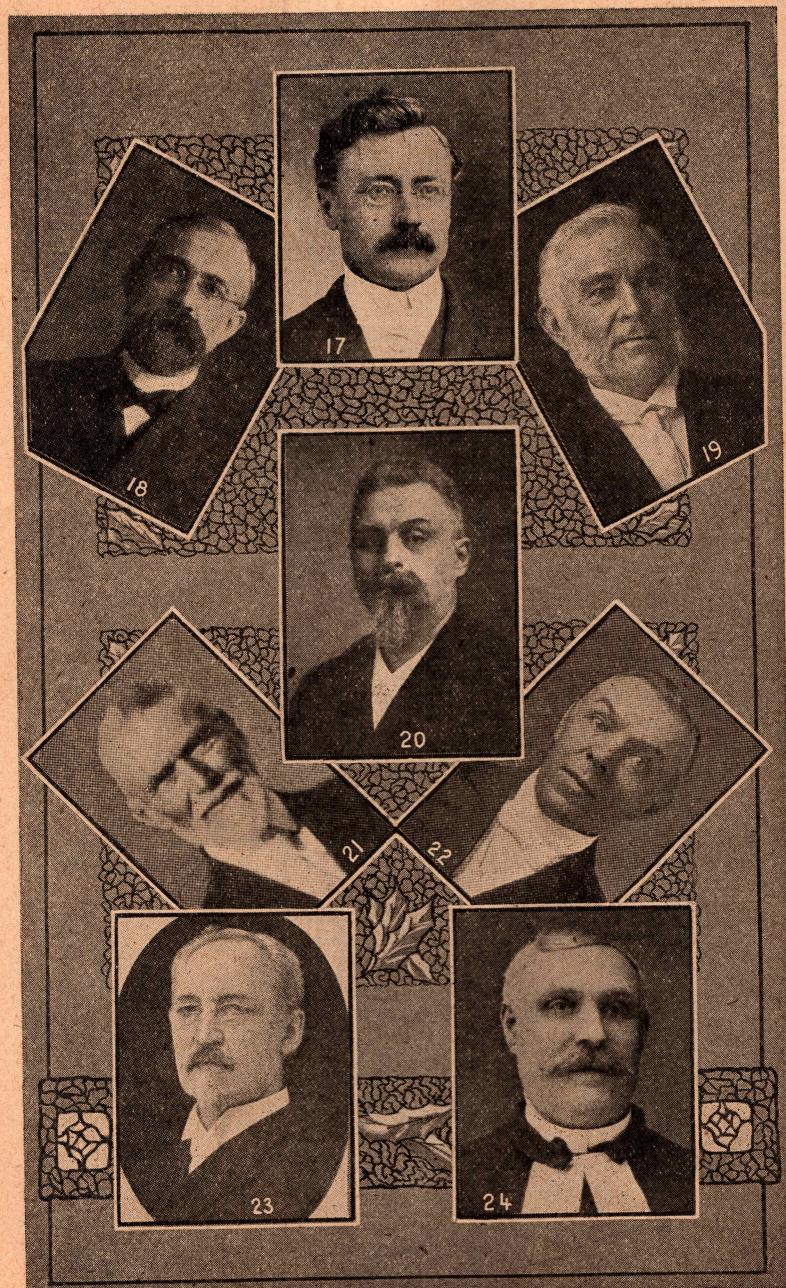
MRS. ELISABETH MARIE MERKLE, nee GENGNAGEL, widow of the late Pastor August Merkle, born Aug. 9, 1848, in Germany, died Oct. 30, 1925, in Evansville, Ind.

MRS. LYDIA ROTH, nee BUERGI, wife of Pastor E. Roth of Prescott, Wis., born May 31, 1889, in Switzerland, died Nov. 6, 1925, in St. Luke's Hospital, Faribault, Minn.

MRS. HELEN CATHARINE WILHELMINE HAMMER, nee WERNING, wife of Pastor A. Hammer, born Dec. 13, 1850, in Germany, died Nov. 19, 1925, in Verona, Mo.

MRS. MARIE E. KERN, nee ALEXANDER, wife of Pastor Val. Kern, emeritus, born Sept. 16, 1844, in Germany, died Feb. 3, 1926, in Erie, Pa.

MRS. LOUISE HUEBSCHMANN, nee LEWCKE, widow of the late Pastor Henry Huelschmann, born July 9, 1862, near Freeport, Ill., died Feb. 8, 1926, in Bloomington, Ill.



Ministers' Wives and Widows Called to the Higher Life
September 1, 1925, to September 1, 1926

MRS. WILHELMINE KISSELMANN, nee HAFFNER, wife of Pastor Jacob Kisselmann, born Oct. 22, 1877, in Russia, died Feb. 24, 1926, in Sheboygan, Wis.

MRS. HENRIETTA LOUISE JUCHHOFF, nee GRUEN, wife of Pastor Henry Juchhoff, emeritus, born Sept. 17, 1851, in Germany, died March 4, 1926, in Cumberland, Va.

MRS. LEA MERKEL, nee BOEKER, wife of Pastor Karl Merkel, Ben Arnold, Tex., born Sept. 8, 1890, in Gay Hill, Tex., died March 7, 1926, in Cameron, Tex.

MRS. LOUISE SCHUESSLER, nee HUMMEL, wife of Pastor W. Schuessler, emeritus, born March 15, 1863, in Germany, died March 14, 1926, in Monee, Ill.

MRS. VIRGINIA KNIPPING, nee CASH, wife of Pastor A. H. Knipping, born Aug. 15, 1898, near Pittsburgh, Pa., died March 25, 1926, in Cincinnati, Ohio.

MRS. DORA WULFMANN, nee PISTER, wife of Pastor J. Wulffmann, Port Huron, Mich., born July 15, 1872, in Germany, died April 6, 1926, in the Deaconess Hospital in Detroit, Mich.

MRS. MARIA BACHMANN, nee KAUF, wife of Pastor C. Bachmann, Cattaraugus, N. Y., born Oct. 9, 1863, in Germany, died April 16 in the Deaconess Hospital in Buffalo, N. Y.

MRS. ELSA BOCK, nee METZNER, wife of Pastor F. Bock, born Aug. 4, 1874, in Germany, died May 5, 1926, in Jeffriesburg, Mo.

MRS. ANNA WILHELMINA WEISHAAR, nee GUELICH, widow of the late Pastor John A. Weishaar, born Dec. 3, 1863, in New York City, died May 9, 1926, in Kansas City, Mo.

MRS. MARIA ADELHEID STOMMEL, nee VON RAGUE, wife of Pastor Max Stommel, born Aug. 5, 1874, in St. Paul, Minn., died May 29, 1926, in Crystal Lake, Ill.

MRS. CLARA KOCH, nee BRAUN, wife of Pastor Henry Koch, born Nov. 25, 1899, in Hammond, Ind., died June 3, 1926, in Cincinnati, Ohio.

MRS. MINA WALSER, nee HEINLEIN, wife of Pastor H. Walser, born May 5, 1851, in Pittsburgh, Pa., died June 10, 1926, in St. Louis, Mo.

MRS. LEONA ELVISTA KREUZENSTEIN, nee THORN, wife of Pastor G. Kreuzenstein, born April 1, 1887, in Oxford Tp., Erie Co., Ohio, died June 13, 1926, in Hudson, Kan.

MRS. MARIA ROSINA LEHMANN, nee BAYER, wife of Pastor N. Lehmann, born March 28, 1867, in Jerseyville, Ill., died June 17, 1926, in Cincinnati, Ohio.

MRS. LYDIA HALLER, nee MILLER, wife of Pastor G. Thos. Haller, born June 4, 1874, in Buffalo, N. Y., died Aug. 25, 1926, in Alhambra, Ill.

CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 23, 1926. Pastors designated with * are not yet members. Those designated by § are supernumeraries, that is, pastors serving in religious or educational work outside the Synod or temporarily engaged in other work. Pastors licensed to serve a congregation are indicated by ¶.

A

Abele, A. F., 333 N. 4th St., Seward, Neb.
Abele, Emil, F., 416 W. 4th St., Sedalia, Missouri.
Abele, Fred J., Alma, Kan.
Abele, J., R. R. 3, Cook, Neb.
Abele, Ralph, 413 S. 5th St., Columbia, Mo.
Adomeit, F. W. (Em.), 630 N. Lotus Ave., Chicago, Ill.
Agricola, E. R. O., Baltic, Ohio.
Ahrens, H., Port Washington, Ohio
Alber, W. H., 807 S. Mechanic St., Jackson, Michigan.
Alberswerth, Al., 2613 Potomac St., St. Louis, Mo.
Albert, E. G., 102 Painter St., Pasadena, Cal.
Albrecht, Alfred, R. R. 1, Okawville, Ill.
Albrecht, M. P., Mahasamudra, Raipur District, C. P., British India
Albrecht, O., Shepherd, Mont.
Albrecht, S., Hartley, Iowa.
Aldinger, E., R. R. 2, Lynnville, Ind.
Aleck, Eug., West Point, Neb.
Amacker, T., R. R. 1, Burksville, Ill.
Andres, F., Mision Evangelica, Apartado 17, San Pedro Sula, Honduras, C. A.
Arends, Ed., 234 Foote Ave., Bellevue, Ky.
Arlt, H., 300 Harrison St., Elkhart, Ind.
Artus, Aug., Orange Grove, Tex.
Asmuss, W., R. R. 3, Hermann, Mo.
Assmann, Ed. (Em.), 2821 Clarke St., Milwaukee, Wis.
Aufderhaar, W. H., 604 Third Ave. E. Cullman, Alabama.
Auler, H. N., Apartado 17, San Pedro Sula, Honduras, C. A.
Awiszus, H. M., 373 McKenzie St., Winnipeg, Man., Canada

B

Baas, M., R. R. No. 3, Parkville, Mo.
Bachmann, C., Cattaraugus, N. Y.
Bahnson, H. T., 3120 Neosho St., St. Louis, Mo.
Baily, H. W., 410 Superior Ave., Oconto, Wis.
Bajpai, Simon, Raipur, C. P., E. India.
Baltzer, A. C. G., 371 Maplewood Park Blvd., Rochester, N. Y.
Baltzer, D., 1215 Texas Ave., Houston, Texas
Baltzer, Eugene, 514 58th St., Oakland, California.
Baltzer, F., 2013 St. Louis Ave., St. Louis, Missouri.
Baltzer, J., D.D., Res.: 4951 Maffit Pl., Office: 2013 St. Louis Ave., St. Louis, Mo.
Bareis, Reuben G., New Salem, N. Dak.
Barkau, K., R. R. 2, Augusta, Mo.
Barnofske, H., R. R. 1, Somerville, Tex.
Bartels, W. J., 235 S. 41st St., Louisville, Ky.
Barth, C. J., R. R. 3, Hampton, Iowa.
Barth, H. L., 300 3rd St., Hinsdale, Ill.
*Bassler, Otto Chr., Box 322, New Braunfels, Texas,

Bassler, Ph. H., 816 W. 3rd St., Centralla, Ill.
Bauer, Carl, Prof., D.D., 216 Alexander Blvd., Elmhurst, Ill.
Bauer, Wm., 634 Catherine St., Syracuse, N. Y.
Baumann, C. F., 167 Fifth St., Aurora, Ill.
Baumann, W. F., 2616 E. 127th St., Cleveland, Ohio.
Baumgaertel, H., Okawville, Ill.
Baur, Fr., R. R. 1, Box 297, Clayton, Mo.
Baur, Theo., New Baden, Ill.
Baur, Prof. W., D.D., 135 Bompart Ave., Webster Groves, Mo.
Baur, Wm., Raipur, C. P., British India.
Bechtold, C. (Em.), 2906 Askew Ave., Kansas City, Mo.
Bechtold, Fr., R. R. 2, Foristell, Mo.
Bechtold, W., Wellington, Mo.
Becker, A. H., D.D., 2021 Milan St., New Orleans, La.
Becker, E. J., 1222 Baird Ave., Fergus Falls, Minn.
Becker, Herm., 720 Nebraska Ave., Kansas City, Kansas.
Beecken, P., Black Creek, Wis.
Beier, Emil, 405 Hoffmeister Ave., St. Louis, Mo.
Beisenherz, E., Blackburn, Mo.
Bemberg, Fr., R. R. 3, Kimmswick, Mo.
Bendigkeit, Chr., R. R. 1, Gerald, Mo.
Benkendorfer, Carl, R. R. 1, Bible Grove, Illinois.
Benthin, F., 16 School St., Springgarden, N. S. Pittsburgh, Pa.
Berger, C., R. R. 2, Columbia, Ill.
Bergstraesser, E., Gladbrook, Iowa.
Berlekamp, E. W., 713 Washington St., Jefferson City, Mo.
Berlekamp, Theo., 1131 White, Kansas City, Mo.
Bettex, E. Th., Idalia, Colo.
Betz, G. M., R. R. 5, Sumner, Iowa.
Beutenmueller, A., 2258 Liberty St., Jacksonville, Fla.
Beutler, Rob. J. (Em.), 9606 Dearborn Ave., Detroit, Mich.
Biegeleisen, Prof. John, Eden Theol. Seminary, Webster Groves, Mo.
Bierbaum, Dan., Hoyleton, Ill.
Bierbaum, H., 119 N. 6th St., Boonville, Ind.
Bierbaum, M. F., 1000 E. Ohio St., Pittsburgh, Pa.
Bierbaum, J. C., California, Missouri.
Bierbaum, Theo. F., 220 Division St., Elgin, Ill.
Binder, Aug. E., 1821-23 Hickory St., St. Louis, Mo.
Birkner, J. E., 603 S. Maple St., Creston, Iowa.
Birnstengel, L., Holland, Ind.
Bisping, A. H., 1020 Exchange St., Keokuk, Iowa.
Bittner, Silas P., 3111 Linwood Blvd., Kansas City, Mo.

Bizer, C. C., 804 S. Chicago Ave., Freeport, Ill.
Bizer, Erich G., R. R. 2, Lena, Ill.
Bizer, Armin H., Northbrook, Ill.
Bizer, J., Medford, Wis.
Bizer, J. J., Watervliet, Mich.
Bizer, K. (Em.), New Albin, Iowa.
Blasberg, D., 623 Allen St., Owensboro, Kentucky
Blasberg, W., R. R. 1, Frankfort, Ill.
Blaufuss, Paul, Lewiston, Minn.
Blaufuss, Ph., Denver, Iowa
Bleibtreu, E., 7423 Michigan Ave., St. Louis, Mo.
Bloesch, E., Dyer, Ind.
Bloesch, H. P., 6573 Edison Park Ave., Chicago, Ill.
Bock, August, R. R. 3, No. 58, Arthur, Ill.
Bock, F., 1922 St. Anthony Ave., St. Paul, Minnesota.
Bockstruck, A., 406 S. 3rd St., DeSoto, Mo.
Bockstruck, Robert, Box 461, Norman, Oklahoma.
Bode, G., Box 183, Plymouth, Neb.
Bode, H., D.D., 1740 N. Euclid Ave., St. Louis, Mo.
Bode, Th. F., 364 Genesee St., Buffalo, N. Y.
Boehm, Fr., 1830 Silver Ave., Sta. 19, Grand Rapids, Mich.
Boeker, L. C., New Melle, Mo.
*Boesch, Telfair L., Lewisville, Texas.
Boether, A., 207 S. Rose St., Lodi, Cal.
Bohn, Geo., 1109 Pine St., Muskegon, Mich.
Bohnenkamper, Carl C., R. F. D. 1, Spades, Ind.
Bohnstengel, G. (Em.), Emmaus, Marthasville, Mo.
Bollens, J., Farmington, Mich.
Bollens, John H., Bluff and Main Sts., Brainard, Minn.
Bomhard, W. A., 210 8th St., Sharpsburg, Sta., Pittsburgh, Pa.
Borne, Herman G., 121 Caylor St., Houston, Texas.
Bourquin, Paul, 423 Third St., Elyria, O.
Bourquin, W. E., 501 Ocean Parkway, Brooklyn, N. Y.
Brandt, Chas. F., 1251 Hull St., Baltimore, Md.
Branke, Paul (Em.), 2001 Magnolia Ave., Los Angeles, Cal.
Bratzel, E., Egido 12, c.o. Y. M. C. A., Havana, Cuba.
Bratzel, G. G., 615 Church St., St. Joseph, Michigan.
Braun, F. W., R. R. 1, Box 98, Washington, Tex.
Braun, J. J., 8039 Luella Ave., Chicago, Illinois
Braun, Julius, 670 Phillips Ave., Toledo, Ohio
Braun, Theo., 1511 College Ave., St. Louis, Missouri
Braun, Theo. C., 3942a Lafayette Ave., St. Louis, Mo.
Braun, Theo. F., 3388 W. 41st St., Cleveland, Ohio.
Bredehoeft, H. J., 901 N. 2nd St., Edwardsville, Illinois.
Breitenbach, Prof. H. L., Elmhurst, Ill.
Brenion, E., R. 1, Inkster, Mich.
Brennecke, F., R. R. 4, Montrose, Colo.
Brethauer, H. A., 148 Eaton St., Buffalo, New York.
Bretz, J. D., R. R. 3, Evansville, Ind.
Bretz, W. L., 112 Chatham Road, Columbus, Ohio
Breuhaus, O. W., Lowell, Ohio
Briesemeister, P., 209 Bradly St., Schenectady, N. Y.
Brink, E. C., Weldon Spring, Mo.
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Brink, Paul, Red Bud, Ill.
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Wullsleger, G., Box 16, R. R. 1, Judson, N. D.	Total number of pastors 1192
Wullsleger, E., Taylor, N. D.	

LAY MISSIONARIES

Board for Foreign Missions	Riechers, Dorothea S., Mahasamudra, C. P., India
Bechtold, Anna D., Apartado 17, San Pedro Sula, Honduras, C. A.	Schaeffer, Hedwig, Raipur, C. P., British India.
Enslin-Suger, Mrs. Helen, Baitalpur, via Bhatapara, C. P., India	Scheidt, Bertha M., Apartado 17, San Pedro Sula, Honduras, C. A.
*Gadt, Minnie, Baitalpur, via Bhatapara, India.	Schichi, Anna, Raipur, C. P., India.
Goenfarth, Elise, Apartado 17, San Pedro Sula, Honduras, C. A.	Vordenberg, Louise, Apartado 17, San Pedro Sula, Honduras, C. A.
Kettler, Elise, Raipur, C. P., India	Wobus, Adele, Raipur, C. P., India
Kies, Lydia A., Raipur, C. P., India	
Konrad, Mr. & Mrs. P. Hubert, Bisrampur, Raipur District, C. P., India	
*Lang, Milton C., M.D., and Mrs. Lang, Bisrampur, Raipur Distr., C. P., India	
Melick, Mrs. Edith B., San Pedro Sula, Honduras, C. A.	

Board for Home Missions	
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Total 16	

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Schlutius, Emilie, 3808 Botanical Ave., St. Louis, Mo.
Schmale, E. F., c/o Rev. Th. Schmale, 1018 Stanford Rd., Pittsburgh, Pa.

Schmidt, Adelheid, 204 S. Fourth Ave., Marshalltown, Ia.
Schmidt, L., 125 9th St., Lincoln, Ill.
Schmidt, S., 1206 W. Main, Urbana, Ill.
Schmidt, Rosa, 142 S. 21st St., Irvington, N. J.
Schnake, Anna, Levasy, Mo.
Schnathorst, C., 154 17th St., Moline, Ill.
Schoettle, Ella, 311 Union St., Jackson, Mich.
Schoenhet, L., Idaho Falls, Idaho.
Schroek, M. C., 273 Washburn St., Lockport, N. Y.
Schuh, Alvina, Peoria, Ariz.
Schuh, C. B., 407 Jarvis St., Shorewood, Wis.
Schutz, H., 105 E. Bust St., Hermann, Mo.
Schulz, F., Bland, Mo.
Schulz, Sophie, Schwarmstedt, Hannover, Germany.
Schulz, W., 318 Juniette St., Cincinnati, Ohio.
Seeger, B., 2037 33rd Ave., S. Seattle, Wash.
Siegfried, L., Beecher, Ill.
Slupianek, B., 907 Elm St., Marysville, Kan.
Sonneborn, Elsie, 1527 Tremont Ave., Cincinnati, Ohio.
Speidel, P., 144 Norwalk Ave., Buffalo, N. Y.
Stange, C., 3518 Homewood Ave., Toledo, Ohio.
Stange, Martha, Neukoelln, Kirchhofstr. 46-47, Germany.
Stark, E., Palatine, Ill.
Stech, Emily, 4479 Clarence Ave., St. Louis, Mo.
Steding, H., Matron Nurses Home, Walker Hospital, Evansville, Ind.
Steinhardt, Chr., 1117 S. 14th St., Manitowoc, Wis.
Stoll, A., Raipur, C. P. India.
Strauss, A., 3216 Dakota St., St. Louis, Mo.
Streit, Maria, Burgdorf, Canton Bern, Switzerland.
Stuecklin, C. G., c/o W. C. Enke, R. R. 5, St. Joseph, Mo.
Suessmuth, Amalie, 100 Jesse St., San Fernando, Cal.
Sulzer, N., Fennemore, Wis.

Symanski, Mrs., 217 Cobb St., Cadillac, Mich.
Tessmer, H., 7807 Weaver Ave., Maplewood, Mo.
Toerne, A. von., 305 Convent Ave., New York City.
Trefzer, L., 3596 Independence Rd., Cleveland, Ohio.
Uhlmann, Martha, Denver, Ia.
Veith, P., Box 6651 Monterey, Cal.
Viehe, C. M., 1408 South 2nd St., Evansville, Ind.
Voigt, A., Elmhurst, Ill.
Wagner, Anna, 507 N. 8th St., Watertown, Wis.
Wagner, L., c/o G. F. Feldwisch, Plainwell, Mich.
Walter, W. A., 631 First St., Ann Arbor, Mich.
Weber, M., Blue Springs, Mo.
Weiss, A., 4723 N. Avers, Ravenswood Sta., Chicago, Ill.
Weisse, Lydia, 4828 W. Erie St., Chicago, Ill.
Weltge, Margarete, 1436 Walnut St., Desplaines, Ill.
Werth, B., 959 37th St., Milwaukee, Wis.
Westermann, D., Neustadt, Ontario, Can.
Weygold, Amelia, 1970 Deer Park, Louisville, Ky.
Wiese, A., Mascoutah, Ill.
Winterick, A., 11920 Browning St., Cleveland, Ohio.
Wobus, A., St. Charles, Mo.
Woelffe, Pauline, R. R. 9, Box 46, Monroe,
Wulfmann, H., 3323 Westside Ave., Hyde Park, Cincinnati, O.
Wulfmann, K., 2121 3rd St., Lawrenceburg, Ind.
Zeller, A., Townline, N. Y.
Ziemer, A., 3001 S. Compton Ave., St. Louis, Mo.
Zimmermann, C., 423 N. 21st St., Portland, Louisville, Ky.
Zimmermann, Martha, Box 8, Highland Station, Denver, Col.
Zimmermann, Marie, 6021 Woodlawn Ave., Chicago, Ill.
Zwillings, L., Clayton, Mo.

Total number of widows 239

A CORRECTION

As the result of a misunderstanding the name of Mrs. A. Goetz, who died many years ago, was erroneously included in the list of pastors' widows in the Kalender and Evangelical Year Book for 1926. We regret this error exceedingly and herewith offer due apology to the family of the late Rev. A. Goetz.

EVANGELICAL DEACONESES

Baltimore, Md., 336 S. 14th St.

Sister Lena Nos

Biloxi, Miss., 221 Thomas St.

Sister Frieda Muenstermann

Chicago, Ill., 1450-60 W. 78th St., Parish House

Sister Adele Hosto

Cincinnati, Ohio, Clifton Ave. and Straight St.

Sisters:

Greta Lüken
Anna Meyer
Rose Hummel
Elise Moeschel
Flora Meckstroth
Lizzie Detmer
Magdalene Dorsch

Detroit, Mich., 3245 E. Jefferson Ave.

Sisters:

Clara Behnke
Emma Martzke
Emma Marzahn

E. St. Louis, Ill., 15th and Illinois Ave.

Sisters:

Sophie Giese
Ella Jaeger
Verlia Woltemath

Evansville, Ind., Cor. Mary and Iowa St.

Sisters:

Lena Appel
Sophie Bartelt
Lena Braun

Faribault, Minn., 5th and Division St.

Sisters:

Amalia Klopsteg
Emma Kroehler
Johanna Marquardt
Emilie Mayer
Caroline Pepmeier
Eleanor Pielemeyer

Lincoln, Ill., 7th and Walnut St.

Sisters:

Charlotte Boekhaus
Emma Mayer
Louise Mernitz
Rosina Wolf

Marshalltown, Iowa

Sisters:

Selma Buehler
Erna Schweer
Marie Woizeschke

Marthasville, Mo., Emmaus Asylum

Sister Emma Schultz

Rochester, N. Y., 1262 S. Highland Ave.

Sister Christine Schwarz

St. Louis, Mo., 4125 West Belle Pl.

Sisters:

Frieda Bergstraesser
Pauline Bergstraesser
Irene Crusius
Adelia Dickmann
Hulda Echelmeier
Frieda Eckhoff
Mary Feutz
Emma Fruechte
Bena Fuchs
Olinda Fuhr
Minnie Gadt
Magdalena Gerhold
Bertha Grollmus
Sophie Hubeli
Bertha Huntmann
Alma Jungerman
Theresa Kettelhut
Elizabeth Kunze
Ella Loew
Hilda Mark
Mathilde Matthes
Johanna Nollau
Marie Oehler
Anna Pohlmann
Martha Roglin
Elizabeth Schaefer
Beata Schiek
Erna Scholze
Cornelia Sieveking
Lena Soehlig
Clara Stoenner
Edna Stoenner
Katherine Streib
Hulda Sturm
Anna Ullrich
Clara Weltge
Loretta Wohlschlaeger

German Prot. Orphans' Home, 8240 St. Charles Rock Road, St. Louis, Mo.

Sister Anna Goetze

Good Samaritan Altenheim

1217 N. Jefferson Ave., St. Louis, Mo.

Sisters:

Minnie Flottmann
Alwina Scheid

On Furlough

Sister Olga Borgmann, Levasy, Mo.
Sister Katie Keck, 1017 Olive St., Belleville, Ill.
Sister Anna Lenger, Denver, Colo.
Sister Martha Wolf, Planitz, Saxony, Germany.

Total 78

CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to Oct. 21, 1925:

1. ATLANTIC DISTRICT

a) District of Columbia

Washington—Concordia—C. Enders

b) Maryland

Annapolis—St. Martins—F. H. Graeper
Ardmore—Union Ev.—C. Enders
Baltimore:
—Christ—Chas. F. Brandt
—St. John's Concordia—
 E. J. F. Dettbarn
—St. Johns—F. C. Rueggeberg
—St. Luke's—F. H. Klemme
—St. Matthews—David Bruning
—*United Ev.—F. W. Schaefer
—Huber Memorial—P. L. Schmidt
—Friedens—John Schauer
—Morrel Park—
—Messiah (Woodlawn)—
 Carl C. Mollenhauer
Cambridge—Immanuel—
Frostburg—Zion—

c) New Jersey

Bayonne—*St. Pauls—F. G. W. Fuhrmann
Bayonne—Evangelical—C. Schauer
Garwood—St. Paul—*W. Petersmann
Irvington—Emanuel—E. J. Paetzold
Newark:
—St. Stephens—E. Fuhrmann
—Bethlehem—E. W. Fuhrmann
—Zion—H. Manrodt
Trenton—St. Pauls—G. G. Press

d) New York

Albany—Ev. Protestant—E. T. Henzel
Amsterdam—Zion—E. Lautenschlager
Berlin—Zion—O. Egli
Brooklyn—Bethlehem—W. Bourquin
East Poestenkill—Zion—O. Egli
Mount Vernon—St. Johns—W. Frenzen
New York:
—St. Pauls—J. P. Schwab
—Christ—Edwin J. Koch
Schenectady—Friedens—P. Briesemeister
Taborton—Zion—O. Egli
Troy—St. Pauls—P. E. Zeller

e) Pennsylvania

Columbia—Salem—Armin E. Klemme
Scranton:
—Hyde Park—Louis C. F. Miller
—Peace—R. C. Ditter
—St. Pauls—F. Nickisch
Taylor—St. Paul—
Williamsport—Immanuel—Hy. M. Strub

f) Virginia

Richmond—St. Johns—O. Guthe

g) Institution

Baltimore—Immigrant Home—F. Giese

Number of churches 42

2. COLORADO DISTRICT

Antlers—Immanuel—J. Eichhorn
Brighton—Emmaus—H. Kauerz
Denver:
—Friedens—G. Rath
—St. Pauls—O. F. Geisler
—Salems—G. A. Schmidt
Fort Collins—Immanuel—David F. Maul
Fort Morgan—Immanuel—
 Tobias Schmunk
Grand Junction—St. Johns—C. H. Decker
Greeley—St. Johns—Ad. Woth
Laramie, Wyo.—St. Paul—
Lingle, Wyo.—St. Pauls—W. K. Schulz
Longmont—Zion—J. Roth
Loveland—Bethlehem—
Montrose—St. Johns—J. Eichhorn
Ogden, Utah—St. Pauls—
Paxton, Neb.—Salem—F. F. Steinmark
Salt Lake City, Utah—*Trinity—
Sedgewick—Friedens—F. F. Steinmark
Wheatland, Wyo.—W. K. Schulz
Windsor—Zions—P. Jueling

Number of churches 20

3. INDIANA DISTRICT

a) Indiana

Aurora—Evang. Prot.—F. Schweinfurth
Batesville—*St. Johns—E. Stroehlein
*Batesville—Adams—
Boonville—St. Johns—H. H. Bierbaum
Bretzville—St. Johns—H. W. Rath
Buckskin—St. Johns—
Buffaloville—St. Johns—*I. K. Dietsche
Bufkin—St. Johns—F. Daries
Caborn—Immanuel—F. Daries
Campbell Tp.—Zoar—Dan J. Bretz
Cannelton—St. John—*C. Zimmermann
Centerville—Zion—
Cumberland—St. Johns—F. Puhlmann
Cypress—Immanuel—Theo. Haas
Dubois—St. Peter—C. G. Kettelhut
Elberfeld—Zion—Theo. H. Hoefer
Near Elberfeld—Immanuel—
 Theo. H. Hoefer

Evansville:

—Ev. Bethel—E. Kockritz
—*St. John—Wm. N. Dresel
—St. Lucas—
—St. Matthew—C. F. Kesting
—St. Pauls—Th. Haas
—Zion—J. U. Schneider, Ph. D.

Fenton—Zion—
Ft. Branch—St. Lukes—W. J. Schaefer
Near Ft. Branch—St. Pauls—A. D. Rahn
Freelandville—Bethel—A. A. Susott
Fulda—Trinity—J. C. Nestel
German Tp.—St. Pauls—I. Neumann
Heusler—*Salem—O. Keller
Holland—Augustana—L. Birnstengel
Holland—St. Pauls—M. F. Schulz
Huntingburg—Salem—J. C. Klingeberger
Indianapolis:
—Friedens—C. A. Hildebrand
—St. Johns—E. A. Piepenbrok
—St. Pauls—J. Frohne
—Zion—F. R. Daries

Inglefield—*Salem—A. C. Roth
Ingelheim—*St. James—O. Hille
Jasper—Trinity—H. W. Rath
Johnson Tp.—Zion—
Kasson—Zoar—J. A. Reller
Kratzville—*St. Peters—A. C. Roth
Lamar—St. Peter—J. C. Nestel
Lawrenceburg—Zion—A. H. Meyer
Lippe—Zion—C. Krickhahn
Lynnville—St. Matthews—A. G. Aldinger
McCutchanville—*Bethlehem—D. J. Bretz
Mount Vernon—Trinity—Sam Caldemeyer
New Albany—St. Mark's—F. A. Meusch
Newburg—Zion—C. F. Kestling
New Palestine—Zion—P. G. Saffran
Parkers Settlement—*St. Peters—
O. Hille
Penntown—*St. Johns—
C. C. Bohnenkamper
Shelbyville—*First Evangelical—
E. D. Werner, Ph.D.
Near Shelbyville—*Ev. Prot.—
J. W. Dickmann
Tell City—St. John—A. B. Meyer
Terre Haute—St. Paul—
Vincennes—St. Johns—P. Maurer
Warrenton—St. Stephen—
Westphalia—Salem—Oswald Flohr

b) Ohio

Cincinnati:
—First Evang.—(Columbia)—
N. Lehmann
—*First Evang.—H. Heubschmann
—Carthage Evangelical—
R. Kuebler
—Immanuel—(Fairmont)—
G. J. Krumm
—Price Hill Evang.—W. Uhrland
—St. Luke—C. Held
—*Martini (Lickrun)—W. F. Kohler
—St. Matthews—(Elmwood Place)—
W. Wetzel
—St. Matthews—(Winton Place)—
M. F. Zutz
—St. Paul (North College Hill)—
H. F. Koch
—St. Peters—(Pleasantridge)—
Paul C. Schnake
—Philipps—G. W. Grauer
—Salem—(Norwood)—
F. Schweinfurth
—*Third German Prot.—C. L. Grauer
—*Washington Evang.—
R. R. Fillbrandt, Ph. D.
—Zion—F. Doellefeld
Dayton—St. Johns—J. G. Mueller
Dayton—St. Lucas—Geo. Sonneborn
Foster—*St. Paul—R. R. Fillbrandt, Ph. D.
Hamilton—Prot. St. Johns—
C. L. Langerhans
Hamilton—St. Pauls—W. Vollbrecht
Hamilton—Redeemer—H. J. Schoettle
Middletown—St. Paul—
Mt. Healthy (Barnesburg)—*St. Paul—
F. A. Stoelting
New Richmond—St. Paul—
Piqua—St. Pauls—P. Gehm
Reading—St. Johns—F. G. Brune
Sidney—St. Pauls—R. Wobus
Trenton—St. John—
Troy—St. Johns—C. Emigholz

c) Kentucky

Alexandria—St. Paul—A. Dettmann
Bellevue—St. Johns—E. A. Arends

Covington—St. Pauls—Ph. Wiggermann
Covington—St. Mark—Frank C. Scholl
Dayton—St. Paul—Fr. C. Kuetter
Ft. Thomas—Christ Evangelical—
A. G. Schnake

Henderson—Zion—

Louisville:

—Bethlehem—H. Limper
—Christ—W. Krueger
—Immanuel—F. D. Schueler
—St. James—H. Kettelhut
—St. Johns—A. E. Klick
—St. Luke's—P. R. Zwilling
—St. Matthews—L. Hohmann
—St. Pauls—W. F. Mehrl
—St. Peters—P. Hausmann
—Parkland—V. Kissel
—West Louisville Evang.—

W. J. Bartels

Newport—St. Pauls—A. J. Hotz

Owensboro—Zion—D. Blasberg

Paducah—Unity—

St. Matthews—Bethel—W. A. Scheer

d) Illinois

Browns—Evangelical—
Carmi—St. John—Glen D. Engelbrecht
Number of churches 115

4. IOWA DISTRICT

a) Iowa

Ackley—St. Johns—E. Seybold
Alden—Immanuel—J. Flottmann
Alexander—St. Johns—C. J. Barth
Atlantic—Friedens—G. A. Hensel
Augusta—St. Johns—Chr. T. Rasche
Aurelia—St. Johns—W. Schumann
Bennett—Friedens—P. C. Keinath
Benton Tp.—Zion—C. C. Joern
Brooks Tp.—St. Johns—F. W. Fischer
Buckeye—Friedens—M. J. Dammann
Burlington:
—First Evang.—J. H. Buescher
—St. Luke—W. Marten
—Zion—
Calumet—Zion—*E. U. Hafermann
Clarence—St. Johns—C. Fauth
Clarksville—Immanuel—A. Satory
Council Bluffs—St. John—
Louis Denninghoff
Creston—*St. Johns—J. E. Birkner
Dayton Tp.—*St. Pauls—Ph. Hilligard
Denver—St. Pauls—Ph. Blaufuss
Donnelson—*St. Paul—Th. Stoerker
Douglas Tp.—St. Johns—K. Pfeiffer
Dumfries—St. Pauls—*E. Schultz
Dysart—Friedens—P. Kitterer
Elkader—Friedens—C. H. Franke
Farmington—*St. John—W. P. Wuebben
Flint River Tp.—St. John—C. C. Joern
Ft. Madison—St. John—R. A. Mensendiek
Franklin—St. Peters—W. P. Wuebben
Fredericksburg—Friedens—W. A. Koch
Fremont Tp.—St. Johns—A. Gruber
Garber—St. John—C. H. Franke
Geneva—St. Peters—
German City—St. Johns—
German Tp.—St. Peter—
Gladbrook—Friedens—E. Bergstraesser
Hamburg—Zion—J. Steger
Hampton—St. Pauls—W. Buehler
Near Hampton—Immanuel—C. J. Barth
Hartley—Trinity—Sam Albrecht
Haverhill—St. John—Otto E. Pinkert
Horn—St. John—Otto Schulze

Hubbard—Zion—F. L. Rodenbeck	Newton—Immanuel—A. Hoelscher
Keokuk—St. Paul—A. H. Bisping	Nickerson—First Ev.—
Ledyard—Friedens—	Paola—Zion—J. Fismer
Lemars—St. John—	Powhattan—*Evang. Friedens—
LeRoy Tp.—St. Paul—G. M. Betz	Sabetha—*Evangelical—
Lincoln—Bethlehem—Ed. Busekros	Seneca—Friedens—
Lowden—Zion—Theo. Thomas	Topeka—St. Paul—
Lester—*Ev. Luth.—	Vesper—Immanuel—
Manley—*St. Paul—P. Schaeffer	Wells Creek—Immanuel—C. Raase
Mapleton—St. Peters—W. Krummel	Wichita—Salem—*H. A. Fenske
Marshalltown—Friedens—	
	O. W. Lauxmann
Mt. Vernon Tp.—St. Paul—	C. Oberdoerster
Muscatine—Ev. Prot—	
New Albin—St. Peter—	
Newell—St. Johns—K. Brunn	
Noble Tp.—St. Johns—P. Wuebben	b) Colorado
Near Clarksville—Evangelical—E. Hardt	Idalia—St. Johns—Th. Mueller
Primghar—St. John—*E. U. Hafermann	c) Nebraska
Primrose—*Zion—	Liberty—Ev. Zion—N. Schultz
Pomeroy—First Evang.—W. Schumann	d) Oklahoma
Remsen—*St. Pauls—H. Reifschneider	El Reno—Redeemer—F. E. C. Haas
Schleswig—Friedens—W. G. Mauch	Enid—Ev. Luth. Wartburg—F. Nisi
Sigourney—St. Paul—Geo. J. Low	Garber—Ev. Luth. Immanuel—
Tripoli—St. Peter—K. K. Kochler	Guthrie—*St. Johns—F. E. C. Haas
Union City—St. Johns—R. Zielinski	Kingfisher—Friedens—J. Flucke
Valley—St. Paul—	Loyal—Peace—E. Tischhauser
Victoria Tp.—St. Peters—P. Wuebben	Marshall—St. Pauls—Th. Goebel
Vinton—Zion—P. Kitterer	Minco—St. Pauls—
Walnut—*Ev. Luth.—W. F. Kicker	Norman—Salem—R. Bockstruck
Washington—St. Paul—	Okeene—St. Johns—E. Tischhauser
Waverly—Friedens—John Fischer	Oklahoma City—Zion—F. E. C. Haas
West Burlington—St. Pauls—C. T. Rasche	Orlando—*Zion—
Westside—St. Johns—	Perry—Grace—*H. Otte
	Tangler—Gnadenfeld—
b) Illinois	Number of churches 48
Moline—St. Paul—Carl W. Klein	6. MICHIGAN DISTRICT
Rock Island—Church of Peace—F. J. Rolf	a) Michigan
Sutter—Bethlehem—Aug. Von der Ohe	Adair—Evangelical—H. E. Totzke
Tioga—Bethany—Harry Brueckner	Adrian—Immanuel—
Warsaw—St. Johns—A. Langhorst	Albion—Salem—H. E. Eglinsoerfer

Halfway—St. Peter—	Cottagegrove—St. Matthew—
Jackson—St. Johns—W. H. Alber	H. C. Dallmann
Lansing—St. Pauls—G. Krause	Crooked Creek—Zions—H. Heutzenroeder
Lenox—St. James—J. Doellefeld	Delano—Evangelical—E. Merz
Macomb Tp.—Ev. St. John—J. Wulfmann	Dora—*St. John—*A. Leonhardi
Manchester—Immanuel—A. A. Schoen	Douglas—Union Evang.—
Marine City—St. Johns—H. E. Totzke	Dresselville—St. Pauls—F. Deuschle
Marlette—Zion—A. G. Frohne	Duluth—St. Pauls—W. F. Kamphenkel
Mt. Clemens—Zion—J. Wulfmann	Eden Valley—Friedens—J. G. Herrlinger
New Buffalo—St. John—	Eitzen—St. Lucas—F. C. Klein
New Buffalo—St. Johns—	Essig—*Friedens—
Niles—St. John—G. W. Webbink	Eyota—St. Pauls—J. Munz
Owosso—St. John—H. Niedernhoefer	Fairmont—St. Johns—Emil Stech
Petoskey—Immanuel—F. W. Krueger	Faribault—Ev. St. Lucas—Th. Kettelhut
Pipestone—*Zion—J. J. Bizer	Fergus Falls—Evang.—E. J. Becker
Port Hope—*Reformed—J. Soell	Glencoe—Evang.—O. G. A. Eyrich
Port Huron—St. John—E. Soell	Grey Eagle—Trinity—Jos. Eitel
Port Sanilac—Ev. Unity—A. G. Frohne	Hector—*Friedens—P. Quarder
Royal Oak—Immanuel—W. Hetzel	Henderson—*St. Pauls—M. Lehmann
St. Joseph—St. Peters—G. G. Bratzel	Hermantown—St. Pauls—
St. Joseph—Zions—F. C. Schmidt	W. F. Kamphenkel
Saginaw—Ev. St. Marks—	Hokah—Friedens—H. Heutzenroeder
	Kenyon—St. Matthews—W. Koring
Saginaw—Immanuel—J. Jans	Lake Elmo—St. Lucas—J. Fontana
Saline Tp.—*St. James—O. Papsdorf	Lester Prairie—Evang.—H. B. Witzke
Saline—*St. Pauls—C. Wittbracht	LeSueur—Zion—Otto A. Muecke
Sharon Tp.—*St. Paul—	Lewiston—St. Pauls—Paul Blaufuss
Taylor Center—St. Pauls—E. Brenion	Litchfield—St. Matthew—
Threeoaks—St. Johns—J. L. Kling	K. Zeyher and C. H. Zeyher
Warren—St. Pauls—E. Schmidt	Little Falls—St. Johns—G. A. Winger
Wyandotte—St. Johns—W. F. A. Simon	Long Prairie—Zion—Jos. Eitel
	Lynn Tp.—Trinity—J. Krause
b) Indiana	
Andrews—St. Pauls—Theo. Elsen	Medicine Lake—*Immanuel—A. Koelling
Bippus—St. Johns—Theo. Elsen	Millville—*Grace—
Bourbon Tp.—St. Pauls—H. H. Senne	Minneapolis:
Bremen—First Evangelical—H. H. Senne	—Faith—*G. F. J. Schrod
Chesterton—*St. Johns—A. P. Hardt	—Friedens—A. Koelling
Elkhart—St. Johns—H. Arlt	—St. Johns—T. J. Herrmann
Francesville—Salem—*D. Schlinkmann	Minnesota Lake—*Friedens—W. Schultz
Near Francesville—St. James—	Near Minnesota Lake—*St. Pauls—
	O. Rapp
	New Rome—*Ev. Luth. St. Johns—
Lafayette—St. Johns—Chr. Howe	J. Bruse
LaPorte—St. Pauls—Victor Frohne	New Ulm—Friedens—
Madison Tp.—Zions—G. A. Kanzler	Nicollet—*Friedens—
Medaryville—St. John—W. Buehler	North Star—Evang.—
Michigan City—St. Johns—F. iron	Norwood—Evang.—E. Mueller
Mishawaka—St. Andrews—	Near Norwood—Zion—E. Mueller
Plymouth—St. Johns—	Perham—Zion—A. Leonhardi
San Pierre, St. Lucas—W. Buehler	Plato—St. Pauls—O. G. A. Eyrich
South Bend—St. Peters—	Near Plato—Friedens—W. G. Rath
	Pleasant Prairie—St. Pauls—J. Bunge
W. H. G. Webbink	Rice—Christ—G. A. Winger
South Bend—*Zion—W. Goffeney	Rochester—Ev. Luth. Friedens—
Urbana—St. Peters—Jos. Krueger	E. Crusius
Wabash—St. Matthews—V. Frohne	Sanborn—Christ—
Wanatah—Salem—John Schaible	St. Charles—St. Johns—Paul Blaufuss
Whitepost Tp.—St. Johns—	St. Cloud—Friedens—M. Holz
	St. James—Ev. Friedens—E. Stech
Woodland—St. Johns—G. A. Kanzler	St. Paul—St. Pauls—Karl Koch and
Number of churches 91	Erwin Koch
7. MINNESOTA DISTRICT	
a) Minnesota	
Albany—Ev. Ebenezer—J. G. Herrlinger	Theilmann—*Ev. St. Pauls—
Albion—Bethlehem—	Town Minden—Christ—M. Holz
	Tyrone Tp.—Salem—F. Deuschle
K. Zeyher and C. H. Zeyher	Vivian Tp.—*Zoar—O. Rapp
Annandale—*Immanuel—	Wadena—St. Paul—
K. Zeyher and C. H. Zeyher	Welcome—St. Pauls—H. Radloff
Barnesville—Evang.—	Wheeling—St. Johns—W. Koring
Bemidji—St. Pauls—	
Bertha—Friedens—	b) North Dakota
Biscay—St. John—J. Krause	Hankinson—Immanuel—J. H. Meier
Brainerd—Bethlehem—J. Bollens	Hebron—German Ev. St. Johns—
Brownsville—Zion—H. Heutzenroeder	M. Strasburg
Ceylon—Ev. St. John—H. Radloff	Judson—Zions—E. Wullschleger

Near Judson—Bethel—G. Wullschleger
Lidgerwood—St. John—J. H. Meier
New Salem—Friedens—R. G. A. Bareis
Taylor—Immanuel—E. Wullschleger
Wahpeton—St. Peter—

c) South Dakota

Elkton—Ev. Friedens—A. Kniker
Hammer—St. Paul—J. H. Meier
Sisseton—Trinity—J. H. Meier
Tulare—Ev. Luth. Salem—E. Herrmann
Turtle Creek—Ev. St. Johns—
E. Herrmann

d) Wisconsin

Ashland—St. Paul—F. R. Iseli
Ellsworth—St. Pauls—R. E. Schwarze
La Pointe—St. John—*Karl H. Meyer
Mason—St. John—F. R. Iseli
Oakgrove—St. Johns—E. Roth
Pike River—St. Paul—F. R. Iseli

Number of churches 91

8. MISSOURI DISTRICT

a) Missouri

Afton—Eden—Chas. Meyer
Augusta—Ebenezer—Wm. P. Dallmann
Bay—St. Pauls—J. M. Hertel
Bay—Zion—C. W. Meinecke, D. D.
Bellefontaine—St. John—
Bem—St. Johns—
Berger—St. John—
Big Berger—Bethany—G. Schmeisser
Bigspring—St. James—
Bland—Zion—
Billings—St. Peter—F. W. Weltge
Cape Girardeau—Christ—R. Lehmann
Near Cape Girardeau—Salem—
R. Lehmann
Cappeln—St. Johns—F. Bechtold
Casco—St. Johns—J. H. Stroetker
Catawissa—*Union—
Cedarhill—*St. Martins—G. H. Sieveking
Chamois—St. Johns—H. F. W. Grotfend
Near Chamois—St. Peters—
H. F. W. Grotfend
Clayton—Samuel—Theo. Oberhellmann
Cooper Hill—St. Pauls—
Cottleville—St. Johns—Ed. Brink
Desoto—Friedens—A. Bockstruck
Near Des Peres—Zion—F. Baur
Defiance—*St. Paul—Wm. P. Dallmann
Dexter—Zion—
Dittmer—St. Martins—G. H. Sieveking
Drake—St. James—Geo. Ad. Schultz
Female Usage—Ev.—K. Barkau
Ferguson—Immanuel—W. F. Herrmann
Fredericksburg—St. Peters—J. Reichardt
Near Freistadt—Zion—F. Jerger
Fulton—Evangelical—O. F. Hafner
Gerald—St. Paul—Geo. E. Pruessner
Near Gerald—Ebenezer—Chr. Bendigkeit
Gohfeld—Ev.—
Gumbo—St. Thomas—A. Wegener
Hamburg—Friedens—Ed. Brink
Hermann—St. Pauls—R. Kasmann
High Hill—St. Johns—
Highridge—St. Martins—
Holstein—Immanuel—F. Egger
Indian Camp—*St. Johns—A. Katterjohn
Jackson—Immanuel—C. Jankowsky
Near Jackson—St. Johns—
Jeffriesburg—*Jordan—
Near Kimmswick—St. Lucas—
Fr. Bemberg
Knorpp—Ebenezer—A. Bockstruck
Labadie—Pilgrim—

Lippstadt—Evangelical—
O. A. Muenstermann

Lixburg—Bethany—
Manchester—St. Johns—Paul Wobus
Marthasville—*Evang.—L. Kurz
Mehlville—St. Johns—J. W. Gaebe
Morrison—St. James—W. T. Kettelhut
Moscow Mills—Friedens—
Mt. Hope—*St. Johns—
New Haven—St. Peter—H. O. Hein
New Melle—Ev. Friedens—L. Boeker
Normandy—St. Peters—Wm. J. Cramm
Oakville—St. Pauls—H. Walz
Old Monroe—St. Pauls—K. G. Kissling
Owensville—St. Peter—C. Ralph Schmidt
Pacific—Unorganized—F. Baur
Pinckney—St. John—W. H. Pieper
Pitts—*Harmony—A. Katterjohn
Progress—Bean Creek Evang. Immanuel's
O. Hafner

Rhineland—St. Mark—
Rush Hill—Friedens—O. Hafner
Ryors—Ebenezer—
St. Charles—St. Johns—H. Thomas
Near St. Charles—Friedens—
Geo. Orlowsky

St. Louis:
Bethany—F. Krafft
Bethel—J. P. Meyer
Bethesda—Emil Beier
Bethlehem—K. W. Notrott
Caroline Mission—Aug. E. Binder
Christ—C. Fritsch
Ebenezer—H. F. C. Haas
Eden—Immanuel—K. Schneider
Emmaus—K. Plegar
Evangelical—E. Bleibtreu
Friedens—Paul Press
Jenks—W. F. Simon, Ph. D.
Holy Ghost—Theo. C. Braun
Messiah—H. L. Crusius
Nazareth—Geo. M. Poth
Redeemer—Helmut Friz
St. Andrew—F. E. J. Schenk
St. James—Th. Braun
St. Johns—T. Haefele
St. Lucas—J. N. Schuch
St. Marcus—E. Leibner
St. Matthew—A. Alberswerth
St. Pauls—Paul Stoerker
St. Peter—A. C. Rasche
St. Stephens—O. Kienker
Salem—J. H. Overbeck
Salvator—Paul Prell
Trinity—H. F. Bahnsen
Zion—H. Toelle
Sappington—St. Lucas—

Askan Stueler, D.D.
Schliersburg—Bethany—H. Hoeppner

Spring Bluff—*Johannes—

Springfield—St. Johns—H. Specht

Steinhagen—St. Pauls—
O. A. Muenstermann

St. Clair—St. John—
Stolpe—St. Johns—W. Asmuss
Stonyhill—St. James—A. Kuhn
Stratmann—St. Pauls—E. L. Mueller
Swiss—St. Johns—R. Schmiechen
Tilsit—St. James—G. Viehe
Troy—Zion—
Union—Zion—
Near Union—St. John—J. W. Varwig
Verona—St. Johns—
Warrenton—Friedens—
O. A. Muenstermann

Washington—St. Peter—A. O. Mann
Webster Groves—Evangelical—
Weldon Spring—Immanuel—Ed. Brink

Wild Horse—Bethany—A. Wegener	
Woolam—St. Johns—	
Wright City—Friedens—A. Katterjohn	
b) Arkansas	
Collegeville—St. John—F. W. A. Eiermann	
Little Rock—Luther Memorial	
F. W. A. Eiermann	
Institutions	
Webster Groves—Eden Seminary—	
Pres. S. D. Press, D. D.	
St. Louis:	
—Caroline Mission—Aug. E. Binder	
—Deaconess Home—F. P. Jens	
—Good Samaritan Home for the	
Aged—G. B. Schiek	
—Orphans' Home—	
St. Charles—Emmaus—J. W. Frankenfeld	
Marthasville—Emmaus—C. F. Sturm	
Number of churches.....132	
9. NEBRASKA DISTRICT	
a) Nebraska	
Ashton—St. Matthew—	
Bayard—Zion—J. Erbes	
Beaver Creek—Marcus—	
Cook—St. Paul—J. Abele	
Falls City—Zion—H. Kochheim	
Garland—Unorganized—A. Abele	
Gladstone—Zion—W. Schaefer	
Goehner—Friedens—E. Wiedemann	
Harvard—Evangelical—P. Ott	
Jansen—St. Paul—E. Vogt	
Lincoln:	
—St. Paul—A. Matzner	
—St. John—A. Saremba	
Loup City—St. John—	
Milford—Friedens—G. H. Krueger	
Mitchell—St. Paul—	
Nebraska City—*Bethel—Geo. Duensing	
Omaha—St. John—W. Kochheim	
Plattsmouth—St. Paul—O. Wichmann	
Plymouth—Friedens—J. G. Bode	
Rockville—Unorganized—	
Scotts Bluff—Zion—J. Kaiser	
Seward—Friedens—A. F. Abele	
Steinauer—Salem—H. Krueger	
Syracuse—St. John—C. Gabler	
Talmage:	
—St. John—C. Eller	
—Zion—	
Tecumseh—St. Paul—F. Perl	
Tilden—Friedens—R. Heckmann	
Wahoo—*St. Peter—A. Matzner	
Western—St. John—W. Dickmann	
West Point—St. John—E. Aleck	
Winside:	
—Theophilus—W. Fischer	
—Salem—W. Fischer	
b) Wyoming	
Batesland—Zion—	
Number of churches	34
10. NEW YORK DISTRICT	
a) New York	
Attica—St. Pauls—C. Sprenger	
Auburn—St. Lucas—Dr. R. Stave	
Bennington—Salem—C. F. Fetzer	
Boston—St. Pauls—Jacob Schoettle	
Buffalo:	
—Bethany—Herbert A. Brethauer	
—Bethlehem—P. Langhorst	
—Calvary—J. L. Kulbartz	
—Christ—A. Zink	
—Friedens—R. Jungfer	
—Grace Evangelical—P. Frohne	
—Immanuel—P. Frankenfeld	
—Kenmore Ev.—Raymond Rosche	
—Pilgrim—G. Siegenthaler	
—Salem—H. J. Hahn	
—South Side Evang.—H. Noehren	
—St. Andrews—F. W. Pfizer	
—St. James—L. Suedmeyer	
—St. Johns—J. S. Huebschmann	
—St. Lukes—*W. M. Jeschke	
—St. Mark—R. H. Keller	
—St. Matthews—J. A. Keller	
—St. Pauls—C. G. Haas	
—St. Peter—Theo. F. Bode	
—St. Stephens—W. H. Schild	
—Trinity—H. A. Kraemer	
Cattaraugus—*St. Johns—C. Bachmann	
Corning—Immanuel—R. Vieweg	
Dunkirk—*Ev. Luth. St. Johns—	
Carl G. Haass	
Eden Center—First Ev.—A. E. Viehe	
Elmira—First Evangelical—R. Vieweg	
East Hamburg—Immanuel—E. Gottlieb	
Gowanda—Ev. Luth. Trinity—	
*W. Vogelmann	
Hamburg—St. James—A. E. Viehe	
Hornell—Ev. Luth. St. Pauls—	
R. W. Locher	
Lockport—St. Peter—A. J. Nies	
Millersport—*St. Stephens—	
C. G. Vogelmann	
North Tonawanda—St. Peters—	
Theo. Mueller	
North Tonawanda—*Friedens—	
E. A. Schulz	
Orangeville—Immanuel—C. Sprenger	
Perkinsville—St. Peters—F. W. Duhl	
Rochester:	
—Christ—Bernard J. Tepas	
—Salem—F. Frankenfeld,	
H. H. Lohans, Min. Rel. Ed.	
—Trinity—J. Otto Reller	
—St. Pauls—H. E. Koenig	
Rome—Trinity—Paul Gabler	
Shawnee—St. Pauls—E. A. Schulz	
Sheldon—St. Johns—C. F. Fetzer	
Syracuse—Friedens—W. Bauer	
Tonawanda—*St. Peters—A. Hils	
Tonawanda—Salem—A. Hils	
Townline—St. Paul—H. Retter	
Wayland—St. Pauls—F. W. Duhl	
Wendelville—*St. Pauls—	
C. G. Vogelmann	
Westfield—St. Peter—Carl G. Haass	
West Seneca—St. Peters—E. Gottlieb	
b) Pennsylvania	
East Greene—St. Pauls—	
F. D. Oberkircher	
Erie:	
—Christ—Carl Loos	
—St. Lukes—A. F. Schultz	
—St. Pauls—F. D. Oberkircher	
Fairview—St. James—Carl Loos	
Meadville—Zion—Ph. Kraus, D. D.	
c) Ontario, Canada	
Neustadt—St. Paul—	
Stevensville—St. Johns—	
J. S. Huebschmann	
Number of churches,	64

11. NORTH ILLINOIS DISTRICT

a) Illinois

Adaline—Zion—
Addison—Immanuel—O. F. Claussen
Addison Tp.—St. Johns—G. Plassmann
Arlington Heights—St. Johns—
 J. A. Ellerbrake
Aurora—St. Johns—C. F. Baumann
Barrington—St. Paul—L. Kleemann
Bartlett—Immanuel—W. Rathmann
Beecher—St. Lucas—G. Horst
Bellwood—Friedens—H. Hildebrandt
Belvidere—St. John—
 Arthur J. Engelbrecht
Bensenville—Friedens—H. Wagner
Bloomingdale—St. Paul—E. H. Plassmann
Bloomington—Friedens—E. F. Rathmann
Blue Island:
 —St. Paul—B. Freese
 —Ev. Community—J. J. Braun
Brandenburg—Friedens—P. Repke
Broadlands—St. Johns—Ralph Weisser
Carpenterville—Zion—K. R. Kielhorn
Champaign—St. Peters—H. F. Mueller
Chicago:
 —St. Andrews—H. H. Moeller
 —Bethania—H. W. Dinkmeyer
 —Bethel—J. Goebel
 —Bethlehem—A. W. Früchte
 —City Mission—Geo. Lienhardt
 —Christ—F. W. Buehler
 —Eden—J. Herrmann
 —Edison Park—H. P. Bloesch
 —Epiphany—M. C. Hoefer
 —First Engl. Ev.—L. W. Goebel
 —Friedens—H. Brodt
 —Gethsemane—F. H. Krohne
 —Grace—Robt. C. Stanger
 —Gloeckner Memorial—R. Fiedler
 —Immanuel—H. J. Schiek
 —Nazareth—F. Umbeck
 —Nicolai—G. Pahl
 —Oak Park Ev.—Z. Egartner
 —Ravenswood Ev.—A. E. Meyer
 —River Grove Mission—Theo. Gabler
 —St. Johns—B. H. Leesmann
 —St. Lucas—Theo. Papsdorf
 —St. Mark—A. J. Koch
 —St. Matthews—E. Kroenke
 —St. Paul—J. Pister
 —St. Pauls—(Rose Hill)—
 J. A. C. Buescher
 —St. Peters—H. E. Lambrecht
 —St. Peters—(South Chicago)—
 H. Jacoby
 —St. Philipp—Aug. Fleer
 —Salem—Jos. George
 —St. Stephens—B. C. Ott
 —Tabor—F. W. Schroeder
 —St. Timothy—J. J. Merzdorf
 —Trinity—Jul. Kircher
 —Western and Devon Mission—
 A. F. Schemmer
 —Zion—C. A. Koenig
 —Zion—(Auburn Park)—
 —Zion—(Washington Heights)—
 M. Lienk
Chicago Heights—St. Johns—R. Mernitz
Crystal Lake—St. Pauls—M. Stommel
Danvers—Friedens—H. H. Bierbaum
Danville—St. Johns—A. N. Mayer
Davis—St. Pauls—W. G. Piemont
Deerfield—St. Paul—F. G. Piepenbrok
Desplaines—Christ—Geo. W. Goebel
Dolton—Immanuel—Wm. Kreis
Downers Grove—St. Pauls—W. Grotfeld
Eleroy—Salem—E. E. Bizer
Elgin—St. Pauls—Th. F. Bierbaum
Elmhurst—St. Peters—K. M. Chworowsky
Evanston—St. Johns—A. J. Munstermann
Frankfort Station—St. Peter—S. Gerhold
Freeport—St. Johns—C. C. Bizer
Geneseo—St. Peters—A. T. Hosto
Genoa—Friedens—
Gilman—Zion—J. Paul Goebel
Glen Ellyn—St. James—Theo. Holtorf
Grant Park—St. Peters—Ed. F. Mayer
Greengarden—St. Peters—W. Blasberg
Greenview—German Ev.—
 Geo. Hildebrand
Hanover—Immanuel—Wm. Meyer
Harmony—St. John—H. A. Dies
Harvey—Friedens—
Highland Park—K. A. Roth
Hinckley—St. Paul—
Hinsdale—Immanuel—H. L. Barth
Hinsdale—St. Johns—A. Dreusicke
Hollowayville—*German Evangelical—
 G. F. Schuetze
Homewood—St. Pauls—J. Silbermann
Huntley—*Evang.—M. Stommel
Kankakee—St. Johns—H. Meier
Kewanee—*St. Peters—G. D. Fleer
Lake Zurich—St. Peters—E. A. Irion
Lamotte—St. Pauls—K. E. Gaertner
LaSalle—Ev. Prot.—F. C. Krueger
Lincoln—St. Johns—J. A. Hoefer
Longgrove—Evangelical—
Loran—Ebenezer—M. C. Schroedel
Lyons—St. Johns—F. Grosse
Manhattan—H. J. Holdgraf
Manheim—St. Pauls—C. Nauerth
Matteson—Zion
Melrose Park—St. Johns—Wm. C. Krause
Minier—St. Johns—Arno Franke
Minonk—St. Pauls—P. Buchmueller
Mokena—St. John—Wm. J. Cramer
Monee—St. Pauls—A. B. Gaebe
Naperville—St. John—P. Brueckner
Niles Center—*St. Peters—J. J. Mayer
Northbrook—(Shermerville)—St. Peters—
 A. H. Bizer
North Grove—Zion—F. W. C. Warber
Palatine—St. Pauls—J. C. Voeks
Papineau—Immanuel—
Pekin—St. Pauls—A. A. Zimmermann
Peotone—Immanuel—E. H. Ellers
Peotone Tp.—St. John—O. Luthe
Petersburg—*St. Pauls—F. Schnathorst
Plano—St. Johns—C. F. Baumann
Plumgrove—St. Johns—C. Schulmeistrat
Richton—St. Pauls—
Sidney—St. Pauls—Ralph Weisser
Thornton—Friedens—R. Mernitz
Union—St. John—Karl Buff
Washington Tp.—St. Johns—J. Schmidt
West Chicago—Michael—E. Pinckert

b) Indiana

Crownpoint—St. Johns—Ewald Stommel
Dover—Zion—E. Bloesch
Gary—First Ev.—Wm. Rest
Hammond—Immanuel—C. Schaeffer

c) Institutions

Elmhurst College—
 Pres. H. R. Niebuhr, Ph.D.
Orphans' Home and Home for the Aged,
Bensenville—H. Schirneker
Pastor's Home—Bensenville—

Deaconess Home, Lincoln—J. A. Hoefer
Deaconess Home, Chicago—G. A. Kienle
Uhlich Orphans' Home, Chicago—
Geo. M. L. Hoffmann
Elmhurst Hospital—F. G. Weber
Number of churches 135

12. OHIO DISTRICT

Amherst—St. Peter—A. C. Ernst
Baltic—Zion—E. Agricola
Bucks Tp.—St. Paul—E. Agricola
Bucks Tp.—St. Peter—E. Agricola
Bolivar—St. Johns—Paul C. Kaefer
Chattanooga—St. Paul—A. J. Wahl
Chester Tp.—*St. Johns—
Wm. L. Moenkhau
Chilli—*St. John—E. Agricola
Chillicothe—St. Johns—Theo. H. Franke
Chillicothe—Salem—L. G. Weber
Cleveland:
—Bethany—Theo. F. Braun
—Christ—H. Kamphausen, D. D.
—First Evang.—J. C. Hansen
—Friedens—Adolph Egli
—Immanuel—Paul G. Moritz
—St. Johns—E. N. Kraft
—St. Lukes—F. H. Mittendorf
—St. Matthew—Karl M. Kindt
—St. Pauls—W. F. Baumann
—*Pilgrim—Thos. Clare
—Trinity Ev.—A. Kitterer
—*West Side Ev.—W. K. Klein
—Zion—O. Wittlinger
Columbus—St. Johns—T. Lehmann
Columbus—St. Pauls—A. H. Knipping
Convoy—St. Johns—R. Uhlhorn
Coshocton—Evang.—Theo. C. Honold
Crookedrun—Salem—Theo. Schlundt
Dover—St. Johns Ev.—Theo. Schlundt
Dover Tp.—St. Pauls—Paul C. Kaefer
Elliston—Trinity—H. H. Peters
Elmore—St. Johns—H. S. von Raguse
Elyria—St. Pauls—Paul Bourquin
Genoa—St. Johns—P. O. David
Goshen Tp.—*Goshen Ev.—
E. G. Kuenzler
Halifax—Zion—E. Agricola
Independence—*St. Peters—O. Wittlinger
Kenton—St. Johns—E. G. Kuenzler
Kettlersville—*Immanuel—A. Dietze
Lorain—St. Johns—Theo. Merten
Loudon Tp.—St. John—
Loudonville—Trinity—
P. W. Meisenheimer
Mansfield—St. John—Theo. P. Frohne
Marion—Salem—
Massillon—St. Johns—J. E. Digel
Millersburg—St. John—
Millbury—St. Peter—Wm. J. Kuhlmann
Minersville—*St. Paul—
Wm. L. Moenkhau
Monroeville—*United Christian—
O. H. Zwilling
Navarre—St. Pauls—Theo. S. Schlundt, Jr.
Newark—St. Johns—L. H. Lammers
New Bremen—St. Peter—H. C. Klutey
New Bremen—*St. Pauls—J. C. Melchert
Oak Harbor—St. Pauls—Armin Egli
Oxford Tp.—St. Johns—H. E. Pfeiffer
Parma—St. Pauls—F. H. Mittendorf
Pomeroy—Peace—Wm. L. Moenkhau
Portsmouth—First Evangelical—
S. Lindenmeyer
Port Washington—St. Pauls—
H. C. Ahrens
Sandusky—Immanuel—Carl Scherzer
Sandusky—St. Stephens—H. E. Pfeiffer

South Amherst—St. John—A. C. Ernst
Springfield—St. Johns—P. Pfeiffer
Stone Creek—Theo. Schlundt
Strasburg—St. Johns—R. J. Loew
Tiffin—St. John—E. C. Klutey
Toledo—St. Pauls—Julius Braun
Valley City—Immanuel—
Van Wert—St. Peters—L. Schmidt
Wapakoneta—St. Pauls—C. E. Schmidt
Washington Tp.—St. Peters—
Theo. P. Frohne
Waverly—Evangelical—Theo. H. Franke
Westpark—Immanuel—H. Juergens
Winesburg—*Zion—R. J. Loew
Wooster—Christ—A. Juergens
Wren—St. Pauls—R. Uhlhorn
Zanesville—Pilgrim—W. R. Grunewald
Zoar—*Evangelical—Paul C. Kaefer
Number of churches 78

13. PACIFIC DISTRICT

a) California

Bakersfield—Immanuel—
Dixon—*Ev. Lutheran—J. Lebart
Fresno—Immanuel—E. Wagner
Long Beach—*Zion Ev.—
Geo. P. Ellerbrake
Los Angeles:
—St. John Ev.—H. Gebhardt
—Immanuel—O. Satzinger
—St. Pauls—J. Nuesch
—Zion—A. J. Helm
Oakland—St. Marks—E. Baltzer
Pasadena—St. Johns Ev.—E. G. Albert
Petaluma—Grace—Geo. Gekeler
Pomona—St. Johns—J. G. Mangold
Sacramento—First Ev.—W. Herrscher
San Bruno—St. Johns—J. Dippel
San Francisco:
—St. John—H. M. Wiesecke
—St. Luke—A. Meyer
—St. Pauls—K. C. Struckmeyer
San Rafael—St. Matthew—G. Tillmanns
Woodland—St. Johns—C. Saenger

b) Arizona

Casa Grande—Ev.—Paul Wm. Schmidt
Number of churches 20

14. PENNSYLVANIA DISTRICT

a) Ohio

Benton Tp.—St. Pauls—
Theodore Lehmann
Clarington—Immanuel—*W. H. Zinke
Elk Tp.—Zion—Theo. Kitterer
Hannibal—Zion—G. Hafermehl
Lewisville—St. Peter—Theo. Lehmann
Liberty Tp.—St. John—Theo. Kitterer
Lowell—St. Johns—O. W. Breuhaus
Marietta—St. Pauls—Theo. Mehl
Miltonsburg—St. Peter—
*Walter L. Weber
Morton—Salem—G. Hafermehl
Muskingum Tp.—*First Evangelical—
Otto W. Breuhaus
Salem Tp.—St. James—*W. H. Zinke
Steubenville—*Zion—C. W. Locher
Summit Tp.—St. John—*Walter L. Weber
Switzerland Tp.—St. Johns—
Henry Schuessler
Warner—First Evang.—Theo. Kitterer
Washington Co.—*Rural Mission—
Theo. Mehl
Watertown—*St. Johns—O. W. Breuhaus
Woodsfield—St. Paul—*A. Hoerbe

b) Pennsylvania

Dorsevile—Trinity—C. T. Schaefer
Millvale—First Evang.—Thomas Marshall
New Sewickley Tp.—*St. Johns—
Theo. Fischer
Pittsburgh—*St. Peters—J. L. Ernst
N. S. Pittsburgh:
—*St. Pauls—O. D. Hempelmann
—*St. Peters—Th. R. Schmale
—First Ev.—M. F. Bierbaum
—First Ev. of Mt. Troy—Chas. A. Ittel
Sharpsburg—St. Johns—W. A. Bomhard
Springgardenboro—St. Peters—P. Benthin

c) West Virginia

New Martinsville—Immanuel—
G. Hafermehl
Wheeling:
—St. Paul—John R. C. Haas
—*St. John—Wm. J. Hausmann
Number of churches 31

15. SOUTHERN DISTRICT

a) Alabama

Birmingham—St. John Ev.—A. E. Limper
Cullman—St. John Ev. Luth.—
W. H. Aufderhaar

b) Florida

Jacksonville—Zion Ev.—
A. Beutenmueller
Lowell—United Ev.—Eric Gentner
Miami—Friedens Ev.—O. Nussmann
Redlands—St. John Ev.—F. A. Roese

c) Georgia

Atlanta—St. John Ev. Luth.—W. Hauff

d) Louisiana

Goodbee—N. Maunz
New Orleans:
—Bethany Ev.—A. Meise
—First Evangelical—
A. H. Becker, D.D.
—Jackson Ave. Evangelical—
J. P. Quinius
—Metairie Ev.—N. Maunz
—Salem Ev.—P. M. Schroeder
—St. John Ev.—H. E. J. Neumann
—St. Matthew Ev.—L. Schweickhardt
—St. Paul Ev.—A. Scherer

e) Mississippi

Biloxi—First Ev. Luth.—R. Gruenke
Number of churches 17

16. SOUTH ILLINOIS DISTRICT

Addieville—*Zion—J. M. Kreuzer
Alhambra—Salem—G. Th. Haller
Alton—Evangelical—O. W. Heggemeyer
Arcola—St. Pauls—C. F. Kniker
Beckemeier—*St. Pauls—E. Schneider
Belleville—St. Pauls—O. F. Pessel
Belleville—Christ—C. R. Hempel
Bible Grove—St. Paul—
Karl Benkendoerfer
Biddleborn—*Ev. Prot. Trinity—
R. Lorenz
Blackjack—*St. Johns—F. Eggen
Bluff—*St. Johns—C. Berger
Bluff Precinct—Salem—
Breese—St. Johns—E. Schneider
Brighton—St. John—K. Friebe
Brownsville—St. John—T. Amaker
Burksville—St. Peter—
Carlinville—St. Paul—Walter Ott

Carlyle—Immanuel—R. Hosto
Caseyville—Friedens—C. Kuhlmann
Central City—Zion—Ph. Bassler
Centralia—St. Peters—Ph. Bassler
Collinsville—St. Johns—C. Kuhlmann
Columbia—St. Paul—E. J. Westerbeck
Cordes—St. John—Carl Kluge
Darmstadt—*Holy Ghost—J. Dorullis
Near Dollville, Tower Hill Post Office—
St. Pauls—K. J. Mueller

Du Bois—St. Marks—Theo. Wittlinger
Dupo—Christ Evang.—John Kehoe
Duquoin—St. Johns—W. B. Weltge
Eastfork Tp.—St. Johns—R. Hosto
East St. Louis—Imm.—E. R. Jaeger
Edwardsville—Eden—H. J. Bredehoef

Near Edwardsville—St. Pauls—
C. A. Mysch

Evansville—St. Johns—H. Rahn
Farina—Friedens—G. F. Hahn
Near Farina—St. John—G. F. Hahn
Fayetteville—*Ger. Prot.—

J. H. Koenig, Lic.

Fielden—Evangelical—W. Wilke
Floraville—*St. Paul—M. Kleinau

Fowler—*St. Paul—P. Weltge
Freeburg—St. Pauls—R. Zimmermann

Garret—Zion—August Bock
Grantfork—*Ev.—L. Malkemus

Granite City—St. Peters—R. Kofer
Granite City—St. Johns—K. Dexheimer

Hamel—Immanuel—Geo. Deckinger
Harrisonville—*St. Peters—W. Jung, Jr.

Hecker—*Friedens—H. Hosto
Highland—*Evang.—C. E. Miché

Hookdale—St. Peters—
Hoyleton—Zion—D. Bierbaum

Irvington—Friedens—Geo. Hohmann
Jamestown—St. Paul—

Jerseyville—Friedens—W. Wilke
Johannishburg—*St. Johns—Dr. C. Schieler

Lake Creek—*St. Pauls—
Lebanon—St. Pauls—R. Hohmann

Lenzburg—St. Peters—Th. C. M. Kugler
Maeystown—St. Johns—P. Schulz

Marine—Evangelical—E. W. Fusch
Marion—Zion—Aug. Doellefeld

Marissa—Friedens—K. Jeschke
Mascoutah—St. Johns—D. H. Moritz

Mattoon—Zion—C. F. Kniker
Near Metropolis City—St. Johns—
*H. Muehleisen

Near Metropolis City—Zion—E. D. Kiefel
Millstadt—Zion—B. H. Heithaus

Near Millstadt—Concordia—
W. Neumeister

Moredock—*Ebenezer—W. Jung, Jr.

Moro—St. John—
Murphysboro—St. Peter—F. W. Esser

Nashville—St. Pauls—Carl Kluge
New Athens—St. John—Theo. Tillmanns

New Baden—Zion—Theo. Baur
New Design—Zion—T. Amaker

New Douglas—Salem—
New Hanover—*Zoar—C. Berger

O'Fallon—Evangelical—F. J. Langhorst
Ohlman—St. Paul—R. C. Lucke

Okawville—St. Peters—H. Baumgaertel
Near Okawville—St. Paul—

Alfred Albrecht

Pana—St. Johns—H. H. Wintermeyer
Pinckneyville—St. Pauls—Adolf Fritz

Plumhill—St. Johns—L. Rauch

Prairie du Long—Immanuel—
A. Kalkbrenner

Prairie du Round—St. Mark—
A. Kalkbrenner

Quincy:	Rowena—Zoar—Robert Mohr
—St. Pauls—J. C. Rieger	San Angelo—Immanuel—Robert Mohr
—St. Peters—A. Warskow	San Antonio—Friedens—J. O. Polster
—Salem—H. J. Leemhuis	San Antonio—Mission
Redbud—St. Peters—P. Brink	*Walter A. Luedtke
Ridge Prairie—St. Johns—K. Doernenburg	Sattler—Mission—*Otto C. Bassler
Smithton—St. John—W. H. Hosto	Seguin—Cross—G. A. Firgau
St. Jacobs—Evang.—A. Schneider	Schulenberg—Evang.—P. Piepenbrok
Staunton—St. Pauls—Paul Schoppe	Spring—Immanuel—E. H. Schwengel
Stone Church—St. Peter—	Spring Branch—St. Peters—J. Ziegler
Sugarloaf—*Zion—W. Neumeister	Three Oaks—*Friedens—R. Riemann
Summerfield—St. Johns—	Tynan—Friedens—*Oscar A. Egger
Pro tempore—A. Ruecker	Waco—Zion—J. Jaworski
Trenton—St. Johns—Dan. Buchmueller	Washington—Friedens—F. W. Braun
Troy—Friedens—A. E. Gerhold	Weimar—Ev. Luth.—P. Piepenbrok
Ursa—Zion—P. Weltge	West—St. Peters—John Meller
Valmeyer—Evang.—W. Jung, Jr.	White Oak—St. Johns—J. Ziegler
Waterloo—*St. Pauls—G. F. Brink	Woman—Zion—Theo. Pfundt
Wood River—A. H. Idecker	Woodsboro—Ev. Christus—C. Kurz
Number of churches 103	Zuehl—Redeemer—C. Kniker
17. TEXAS DISTRICT	
Augusta—*St. James—K. Merkel	Institution
Birch—Salem—H. Barnofski	Robinson Academy—G. Nussmann
Beasley—Friedens—John Link	San Antonio—Home for the Aged—
Burlington—*St. John—K. Merkel	R. Riemann
Burton—St. John—A. Walton	Number of churches 68
Cayote—*St. Johns—Theo. Pfundt	
Cego—St. Paul—G. Krebs	
Cibolo—St. Pauls—C. Kniker	
Converse—Friedens—C. Kniker	
Corpus Christi—Evangelical—C. Kurz	
Cottonwood—St. Peter Ev.—John Link	
Coupland—St. Peter—Paul C. Knicker	
Crane's Mill—Mission—*Otto C. Bassler	
Cypress—*St. Lucas—J. Ziegler	
Dallas—St. Pauls—A. Romanowski	
Dime Box—St. John—H. Barnofski	
Electra—Zion—W. E. Scholze	
Fredericksburg—Holy Ghost—	
	A. Koerner
Ft. Worth—St. Johns—C. Wolff	
Gay Hill—Friedens—O. A. Meyer	
Gerald—St. Pauls—J. Meller	
On the Geronimo—*Friedens—	
	A. Saeuberlich
Hatchet—*Evang.—Robert Mohr	
Houston:	
—First German Ev. Luth.—D. Baltzer	
—Bethel—Theo. Wobus	
—Christ Ev.—H. G. Borne	
Kurten—Zion—J. J. Kasiske	
Near Kyle—St. Johns—C. Gastrock	
Near Mooreville—*Zion—J. Strauss	
Lewisville—Friedens—*T. L. Boesch	
Lockhart—Ev. Luth. Christ—G. Voegtlung	
Longworth—*St. John—	
Lyons—*Immanuel—O. A. Meyer	
Marion—Luther-Melanchthon—F. Koch	
Near Marlin—St. Pauls—G. Deislinger	
Mt. Prairie—St. Stephen—O. A. Meyer	
Needville—Immanuel—John Link	
New Baden—Ebenezer—E. H. Schwengel	
New Bielau—*Ev. Luth. Trinity—	
	P. Piepenbrok
New Braunfels:	
—First Protestant—G. Morhinweg	
—*Mission—*Otto C. Bassler	
Orange Grove—Ev. Luth.—	
	*Oscar A. Egger
Otto—St. John—*Carl Mueller	
Redwood—Paul—*Otto C. Bassler	
Riesel—Friedens—J. Jaworski	
Richland, near Manor—*St. Johns—	
	G. Zucher
Robinson—St. Johns—J. Strauss	
18. WEST MISSOURI DISTRICT	
Arrow Rock—Zion—H. Schroeder	
Billingsville—St. Johns—P. Niedermeyer	
Blackburn—St. Pauls—Ed. Beissenherz	
Boonville—Evangelical—Fred Stoerker	
Brazito—Friedens—E. W. Berlekamp	
California—Evangelical—J. C. Bierbaum	
Concordia—Bethel—F. W. Buday	
Emma—St. John—G. F. Kitterer	
Florence—St. John—	
Grand Pass—Evangelical—W. Schlinkman	
Hartsburg—Friedens—E. Eigenrauch	
Higginsville—Salem—G. H. Freund	
Independence—St. Lucas—Clyde Koehler	
Jamestown—St. Pauls—Wm. Sabbert	
Jefferson City—Central—E. W. Berlekamp	
Kansas City—St. Peter—S. P. Bittner	
Kansas City—St. Paul's Evang. Mission—	
	T. Berlekamp
Lamb—Immanuel—	
Levasy—Ebenezer—H. Krull	
Lexington—Trinity—D. C. Jensen	
Little Rock—Salem—H. Schroeder	
Mavview—Zion—M. L. Seybold	
McGirk—Salem—J. C. Bierbaum	
Monteau—Advent—H. Henning	
Napoleon—St. Pauls—J. Hauck	
New Franklin—Immanuel—	
Parkville—St. Matthews—M. Baas	
Pilot Grove—St. Pauls—H. E. Mueller	
Pleasant Grove—St. Peters—	
	Wm. Sabbert
St. Joseph—Zion—F. C. Klick	
St. Joseph—Ev. Luth. Zion—	
Sedalia—Immanuel—E. F. Abele	
Wellington—St. Lucas—W. Bechtold	
Number of churches 33	
19. WISCONSIN DISTRICT	
a) Wisconsin	
Ackerville—St. Paul—G. Krumm	
Antigo—Unity—C. Nagel	
Near Ackerville—St. John—C. Krumm	
Appleton—St. John—W. R. Wetzel	
Arpin—St. Johns—A. Guenther	
Athens—Christ—C. A. J. Buck	
Beechwood—*St. Johns—K. Kuenne	
Berlin—Salem—P. Reichert	

Blackcreek —*St. Johns—P. Beecken	
Black Wolf—New Bethel—Paul Reichert	
Boltonville—*St. Johns—K. Kuenne	
Brillion—Friedens—W. Leonhardt	
Brookfield —Trinity—A. Klug	
Brownstown—Friedens—W. Diehl	
Butler—Friedens—A. Klug	
Byron Tp.—Bethel—B. Schallow	
Cadott—*Zion Ev.—R. Gadow	
Calumet Harbor—St. Paul—	
Cecil—St. John—G. Recht	
Cicero—*St. John—P. Beecken	
Colby—St. John—	
Collins—St. Pauls—W. Leonhardt	
Corning—St. Pauls—M. Schmidt	
Cudahy—Christ—F. Klinschewsky	
Darlington—*Ev. Immanuel—F. A. Schuh	
Dorchester—Friedens—J. Bizer	
Durham—*Bethlehem—S. Gonser	
Edgar—St. Paul—	
Ekhart Lake —St. Johns—F. W. Zeh	
Elk Mound—*Friedens—R. Gadow	
Erin—St. Pauls—Wm. Schwemmer	
Fall Creek—Ev. Luth. Friedens—	
	R. Gadow
Fillmore—St. Martins—H. Erber	
Fond du Lac —Friedens—B. Schallow	
Fort Atkinson—Friedens—R. Buelow	
Hales Corners—*Immanuel—S. Gonser	
Hartford—St. John—H. E. Voss	
Jackson—St. Peters—J. Reichert	
Jackson —*Friedens—J. Reichert	
Jorden—Ebenezer—W. Diehl	
Kewaskum—*Friedens—Ernst Irion	
Kohlsville—*St. John—M. Kleinau	
Lancaster—Bethlehem—E. Crusius	
Libertyridge—St. Paul—J. Haack	
Manitowoc—St. John—E. Kuhn	
Marinette—Friedens—J. P. Hofmann	
Marion, Grant Co.—Immanuel—A. Seffzig	
Medford—Evang.—J. Bizer	
Marshfield—St. Paul—	
Meeme—St. James—Fr. Fuerst	
Menominee Falls—*St. Pauls—	
	Paul Wendt
Merrill—St. Stephens—M. Schmidt	
Merton—St. Johns—W. Schwemmer	
Milan—*St. John—C. A. J. Buck	
Milwaukee:	
—Bethany—L. R. Moessner	
—Bethel—E. Gehle	
—Christ—H. Niefer	
—Friedens—W. Schlinkmann	
—Glaubens—G. Kücherer	
—Grace—P. E. Winger	
—Immanuel—P. Bratzel	
—St. Pauls—W. G. Rath, Jr.	
—Salem—D. Reichle	
—Tabor—E. J. Fleer	
—Trinity—F. G. Ludwig	
—Zion—G. Fischer	
Monroe—St. Johns—P. A. Schuh	
Mosel—*St. Marks—F. Fuerst	
Neenah—*Emanuels—E. Kollath	
Oconto—St. Paul—H. W. Baily	
Oshkosh—Immanuel—P. Stange	
Oshkosh—St. Pauls—Th. Irion	
Perkins—Friedens—J. Bizer	
Portage—Trinity—M. Hoeppner	
Port Washington—Friedens—S. Lefkovics	
Random Lake—Friedens—K. Kuenne	
Reedsburg—Friedens—W. Leonhardt	
Rhine—St. Peters—P. Thomas	
Richfield—*St. James—	
Ripon—*Ev. Lutheran—F. C. Kehle	
Rockfield—*Christ—	
Rockfield—*Zoar—*J. Koch	
Russell—St. Pauls—F. Klingeberger	
Saukville—St. Peter—E. Holder	
Slinger—St. Johns—E. Wilking	
Schofield—Friedens—	
Scott—St. Pauls—M. Hoeppner	
Shawano—Friedens—G. Paulowitz	
Sheboygan—Evangelical—E. Krueger	
Silvercreek—*St. Pauls—K. Kuenne	
South Germantown—*St. John—	
	W. Mangelsdorf
South Milwaukee —St. Lucas—	
	F. Klinschewsky
Stevens Point—Friedens—W. Werth	
Sussex—Zion—F. E. Winger, Sr.	
Town Hermann—St. Johns—F. Mohme	
Town Oakland—St. Johns—J. Foesch	
Waubeka—*St. Pauls—H. Erber	
Wausau—St. Pauls—E. Grauer	
Wauwatosa—St. Paul—P. Dietrich	
Wayne—St. Paul—W. Diehl	
Whitewater—Friedens—R. Buelow	
Wisconsin Rapids—St. Johannes—	
	A. Guenther
	b) Michigan
Menominee—Trinity—J. P. Hofmann	
Number of churches	103
	20. WASHINGTON MISSION DISTRICT
Everett, Wash.—Zion—F. W. C. Warber	
Gresham, Ore.—Zion—E. Horstmann	
Payette, Idaho—Ev. Luth.—*B. Huhn	
Portland, Ore.—St. Pauls—	
Portland, Ore.—St. Johns—C. Hoffmann	
Seattle, Wash.—St. Pauls—	
	Geo. L. Zocher
Spokane, Wash.—First Ev.—	
	Erwin Buenemann
Walla Walla, Wash.—Friedens—	
Number of churches	8
	CANADA MISSION TERRITORY
Brown P. O., Man.—Ev. Immanuel—	
	J. Bizer
Morden, Man.—Ev. Zion—J. Bizer	
Winnipeg, Man.—St. Johns Ev.—	
	H. M. Awiszus
Number of churches	3
	MONTANA MISSION TERRITORY
Culbertson—Ev. Luth. St. Pauls—	
	E. Stelzig
Near Culbertson—Ev. Luth. Friedens—	
	E. Stelzig
Froid—Ev. St. Johns—E. Stelzig	
Hardin—St. Paul—*M. Schoenhaar	
Near Shepherd (Ev. Colony)—Ev. Im-	
manuel—*Lucius Salzgeber	
Paul, Idaho—*Salem—	
Pocatello, Idaho—	
Sugar City, Idaho—St. Pauls—	
Worden—Ev. Luth. St. Pauls—	
	*M. Schoenhaar
Worland, Wyo.—Zion—Wm. Werner	
Number of churches	10

INDIA MISSION DISTRICT

Bisrampur, C. P., India, Pastor John Purti
Raipur, C. P., India, Pastor J. Gass, D.D.
Baitalpur, via Bhatapara, C. P., India,
Pastor Theo. H. Twente
Chandkuri Leper Asylum, Baitalpur, via
Bhatapara, C. P., India
Pastor John H. Schultz
Parsabhader, Baloda Bazar, Raipur Dist.,
C. P., India, Pastor Armin F. Meyer.
Mahasamudra, Raipur Dist., C. P., India,
Pastor M. P. Albrecht

Sakti, Bengal Nagpur R. W., C. P., India,
Pastor J. C. Koenig
Khariar, C. P., India,
Pastor H. A. Feierabend
Number of churches 8

HONDURAS MISSION DISTRICT

First Evangelical Church, San Pedro Sula,
Pastor H. A. Dewald
Evangelical Church, Chamelecon,
Pastor Fr. Andres
Number of churches 2
Total number of churches 1339

**LOCATION OF CHURCHES IN CITIES OF 10,000
INHABITANTS OR OVER**

(Churches not named in this list were not reported to the editor.)

The name of the city is given first, then name of church and address, and finally
the name of the pastor.

Alabama

Birmingham—St. Johns—S. 27th and Clairmont Ave.—A. E. Limper.

Arkansas

Little Rock—Luther Memorial—11th and Ringo Sts.—F. W. A. Eiermann, Ph.D.

California

Long Beach—Zion—Pacific Ave. and 14th St.—Geo. P. Ellerbrake.

Los Angeles:

—Immanuel—337 E. Jefferson St.—O. Satzinger.
—St. John's—51st Place and Halldale Ave.—H. R. Gebhardt.
—St. Paul's—529 E. Washington—J. Nuesch.
—Zion—111 N. Breed St.—A. J. Helm.
Oakland—St. Mark's—58th St. and Telegraph Ave.—E. Baltzer.
Pasadena—St. John's—E. Orange Grove and Fair Oak Ave.—E. G. Albert.
Petaluma—Grace—17 Keller St.—Geo. Gekkele.
Pomona—St. John's—8th and Louisiana Sts.—J. G. Mangold.
San Francisco:
—St. John's—Larkin St., betw. Broadway & Vallejo—H. M. Wiesecke.
—St. Luke's—15th, near Church St.—Alfred Meyer.
—St. Paul's—1419 Howard, betw. 10th and 11th Sts.—K. C. Struckmeier.
Sacramento—Oak Park Sta.—1st Evan.—24th St. and Marshall Way—W. Herrscher.

Colorado

Denver:

—Friedens—45th and Lincoln—G. Rath.
—St. Paul's—W. 28th Ave. and Zuni St.—O. F. Geisler.
—Salem—Ninth and Sherman—G. A. Schmidt.
Fort Collins—Immanuel—Remington and Olive Sts.—David F. Maul.
Grand Junction—St. John's—8th and Rood Ave.—C. H. Decker.
Greeley—St. John's—4th Ave. and 11th St.—Ad. Woth.
Loveland—Bethelhem—E. 2nd and Taylor.

District of Columbia

Washington—Concordia—20th and G Sts., N. W.—Chas. Enders.

Florida

Jacksonville—Zions—N. E. corner of E. 9th and Market St.—A. Beutenmueller.
Miami—Friedens—Corner N. E. 23rd St. and 2nd Court—O. Nussmann.

Georgia

Atlanta—St. John's—Euclid Ave. and Druid Circle—W. Hauff.

Illinois

Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier.
Aurora—St. John's—5th St. and North Ave.—C. F. Baumann.
Belleville:
—Christ—14th and A. Sts.—C. R. Hempel.
—St. Paul's—123 W. B. St.—O. F. Pessel.
Belvidere—St. John's—Cor. Main and E. Madison—A. J. Engelbrecht.
Bloomington—Friedens—Front and Lee Sts.—E. F. Rathmann.

Blue Island:

—Friedens—Gregory and New—B. Freese.
—Community Church—120th and Gregory—J. J. Braun.
Centralia—St. Peter's—W. 2nd and S. Cherry—Ph. Bassler.
Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller.
Chicago:
—St. Andrew's—28th and Karlov Ave.—H. H. Moeller.
—Bethany—Cullom Ave. and N. Paulina St.—H. W. Dinkmeyer.
—Bethel—114th and State Sts.—J. Goebel.
—Bethlehem—Magnolia Ave. and Diversey Parkway—A. W. Fruechte.
—Christ—Francisco and Lexington Sts.—F. W. Buehler.
—Eden—Gunnison and LeClaire Aves.—J. Herrmann.
—Edison Park—Oketo St. and N. W. Highway—H. P. Bloesch.
—Epiphany—Bradley Place and N. Robey St.—M. C. Hoefer.
—Evangelical Mission—N. Western Ave. and Pratt St.—A. F. Schemmer.
—First English Evangelical—3070 Palmer Square—L. Goebel.
—Friedens—S. 52nd and Justine Sts.—H. J. Brodt.
—Gethsemane—Cor. Monticello and Belleplaine Aves.—F. H. Krohne.
—Grace—S. Albany and W. 60th Sts.—R. Stanger.
—Gloeckner Memorial—Central Ave. and Rice St.—R. B. Fiedler.
—Immanuel—E. 70th St. and Michigan Ave.—H. J. Schiek.
—Nazareth—Altgeld St. and Talman Ave.—F. P. Umbeck.
—Nicolai—3054 N. Albany Ave.—G. Pahl.
—Ravenswood Evang.—Pensacola and Hoyne Ave.—Alfred E. Meyer.
—St. John's—Moffat St. and Campbell Ave.—B. H. Leesmann.
—St. Luke's—W. 62nd and Green Sts.—Theo. Papsdorf.
—St. Mark's—8044 Crandon Ave.—Albert J. Koch.
—St. Matthew's—Washtenaw Ave. and Iowa St.—Emil Kroenke.
—St. Paul's—Orchard Kemper and Fullerton Parkway—J. Pister.
—St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—J. A. C. Buescher.
—St. Peter's—Cortez and Oakley Aves.—H. E. Lambrecht.
—St. Peter's Branch S. S.—Costello and Central Park Aves.—H. E. Lambrecht.
—St. Peter's (South Chicago)—Ave. L. and E. 103 St.—H. Jacoby.
—Philippus—W. 36th St. and S. Seeley Ave.—A. Fleer.
—Salem—6820 S. Emerald Ave.—Jos. A. George.
—St. Stephen's—Karlov and Wabansia Aves.—B. C. Ott.
—Tabor—LeClaire and Belle Plaine—F. W. Schroeder.
—St. Timothy—George St. and La Vergne Ave.—J. J. Merzdorf.
—Trinity—22nd Place and Robey St.—Julius Kircher.
—Zion—Lotus Ave. and W. Van Buren St.—C. A. Koenig.
—Zion (Auburn Park)—W. 80th and Normal Sts.—Alf. Menzel.
—Zion (Washington Heights)—Throop and 100th Sts.—M. Lienk.
Chicago Heights—St. John's—S. W. Cor. 16th and Vincennes Ave.—R. Mernitz.
Collinsville—St. John's—Cor. Clay and Seminary Sts.—C. Kuhlmann.
Danville—St. John's—E. Main and Buchanan Sts.—A. N. Mayer.
Du Quoin—St. John's—20 S. Hickory—W. B. Weltge.
East St. Louis—Immanuel—14th St., betw. State and Illinois Blvd.—E. R. Jaeger.
Edwardsville—Eden—H. J. Bredehoeft.
Elgin—St. Paul's—Center and Division Sts.—Th. F. Bierbaum.
Evanston—St. John's—Wesley and Crain—A. J. Munstermann.
Freeport—St. John's—104 Union St.—C. C. Bizer.
Granite City:
—St. Peter's—21st and C Sts.—Robt. Kofer.
—29th St.—K. Dexheimer.
Highland Park—St. John's—Greenbay Rd. and Homewood Ave.—K. A. Roth.
Kankakee—St. John's—195 N. Entrance Ave.—H. Meier.
Kewanee—St. Peter's—W. Central Blvd. and Grove St.—G. D. Fleer.
La Salle—German Protestant—841 Fourth St.—F. C. Krueger.
Lincoln—St. John's—7th and Maple—J. A. Hoefer.
Marion—Zion—926 W. Cherry St.—Aug. Doellefeld.
Mattoon—Zion—216 N. 21st St.—C. F. Kniker.
Moline—St. Paul's—Carl W. Klein.
Murphysboro—St. Peter's—15th and Spruce—F. W. Esser.
Oak Park—Evangelical—Z. Egartner.
Pekin—St. Paul's—Seventh and Ann Eliza Sts.—A. Zimmermann.
Quincy:
—St. Paul's—929 Monroe St.—J. C. Rieger.
—St. Peter's—13th and Payson Sts.—A. Warskow.
—Ev. Salem—9th and State—H. J. Leemhuis.
River Grove—Evangelical—Grand Ave. and School St.—Theo. Gabler.
Rock Island—Friedens—12th St. and 12th Ave.—F. J. Rolf.

Indiana

Elkhart—St. John's—Harrison and 3rd—H. Arlt.
Evansville:
—Bethel—Cor. Jefferson Ave. and Garvin St.—E. Kockritz.
—St. John's—Cor. Lower 3rd and Ingle Sts.—Wm. N. Dresel.

—St. Luke's—Cor. E. Virginia St. and Baker Ave.
—St. Matthew's—Avondale—C. F. Kesting.
—St. Paul's—Cor. W. Michigan St. and 12th Ave.—Th. Haas.
—Zion—Lower 5th, betw. Ingle and Bond Sts.—J. U. Schneider, Ph.D.
Gary—7th and Adams Sts.—W. Rest.
Hammond—Immanuel—348 Sibley—C. Schaeffer.
Indianapolis:
—Friedens—Parkway Ave. and Alabama St.—C. A. Hildebrand.
—St. John's—Sanders and Leonard Sts.—E. A. Piepenbrock.
—St. Paul's—Ashland Ave. and 13th Sts.—J. Frohne.
—Zion—North and New Jersey Sts.—F. R. Daries.
Lafayette—St. John's—Elizabeth and Eleventh Sts.—C. F. Howe.
La Porte—St. Paul's—Cor. Lincoln Way and Perry St.—Victor Frohne.
Michigan City—St. John's—S. W. Cor. 9th and Franklin Sts.—P. Irion.
Mishawaka—St. Andrews—112 W. Third St.—O. C. Laubengayer.
New Albany—St. Mark's Evang.—Spring St., betw. Bank and E. 3rd St.—F. A. Meusch.
Shelbyville—Zion—J. W. Dickmann.
South Bend:
—St. Peter's—Cor. La Salle Ave. and Williams St.—W. E. G. Webbink.
—Zion—S. St. Peter and E. Wayne Sts.—W. Goffeney.
Terre Haute—St. Paul—Cor. 12th and Eagle.
Vincennes—St. John's—5th and Shelby Sts.—Paul H. Maurer.

Iowa

Burlington:
—First Evangelical—Cor. 6th and Columbia Sts.—J. H. Buescher.
—St. Luke's—Cor. 14th and South Sts.—W. Marten.
—Zion—5th St., betw. Columbia and Washington Sts.
Creston—St. John's—Fremont and S. Maple Sts.—J. E. Birkner.
Council Bluffs—St. John's—Union and Pierce Sts.—Louis Denninghoff.
Ft. Madison—St. John's—10th St. and Ave. E.—R. A. Mensendiek.
Keokuk—St. Paul's—11th and Exchange Sts.—A. H. Bisping.
Marshalltown—Friedens—S. 4th and Linn—Otto W. Lauxmann.
Muscatine—Evangelical Prot.—Sycamore, betw. 3rd and 4th—R. C. Lucke.

Kansas

Kansas City—Zion—716 Nebraska Ave.—H. Becker.
Lawrence—St. Paul's—831 Illinois St.—H. Rieder.
Leavenworth—Salem Evangelical—Arch and Fifth St.—N. Rieger.
Newton—Immanuel—Cor. 8th and Plum—A. Hoelscher.
Topeka—St. Paul's—3rd and Hancock Sts.
Wichita—Salem—Corner First and Madison—H. A. Fenske.

Covington:

St. Mark's—38th and Park—Frank C. Scholl.
St. Paul's—11th and Banklick—Phil. Wiggemann.
Henderson—Zion—First and Ingram.

Louisville:

Bethlehem—6th, near Hill St.—H. Limper.
Christ—Barrett and Breckenridge Sts.—W. Krueger.
Immanuel—Kaelin and Doup Aves.—F. D. Schueler.
St. James—Bennet St. and Woodruff Ave.—H. Kettelhut.
St. John's—Clay and Market Sts.—A. E. Klick.
St. Luke's—W. Jefferson, near 19th St.—P. R. Zwilling.
St. Matthew's—611 E. St. Catharine—L. Hohmann.
St. Paul's—Broadway, above Brook St.—W. F. Mehl.
St. Peter's—W. Jefferson, near 13th St.—P. F. Hausmann.
Parkland—26th St. and Grand Ave.—V. Kissel.
West Louisville—41st and Hermann Sts.—W. J. Bartels.

Newport—St. Paul's—24 East 8th St.—A. J. Hotz.
Owensboro—Zion—D. Blasberg.
Paducah—Unity—5th between Clark and Adams.

Louisiana

New Orleans:
Bethany—Broad and General Taylor Sts.—A. Meise.
First Evang.—Carondelet and St. Mary Sts.—A. H. Becker.
Evangelical—Jackson Ave. and Chippewa St.—J. P. Quinius.
St. John's—Belfast and Joliet Sts.—H. J. Neumann.
St. Matthew's—S. Carrollton Ave. and Willow St.—L. Schweickhardt.
St. Paul's—Elenora and Patton Sts.—A. J. Scherer.
Salem—Camp and Milan Sts.—P. M. Schroeder.

Maryland

Annapolis—St. Martin's—Francis St., near State Circle—F. H. Graeper.

Baltimore:

Christ—Bacon and Decatur Sts.—Chas. F. Brandt.
St. John's Concordia—Reistersdorf Rd. and Elgin Ave.—E. J. F. Dettbarn.
Friedens—Chester St., near Orleans St.—John Schauer.

—Huber Memorial—Alameda Blvd. and 29th St.—P. L. Schmidt.
—Messiah—Englewood and Maple Aves. (Woodlawn)—Carl C. Mollenhauer.
—Morrell Park—10th and James Sts.—
—St. John's—Lombard and Catherine Sts.—F. C. Rueggeberg.
—St. Luke's—Fayette and Carey Sts.—F. H. Klemme.
—St. Matthew's—Fayette St. and Central Ave.—D. Bruning.
—United Evangelical—East Ave. and Dillon St.—F. W. Schaefer.
Frostburg—Zion—E. Main St., betw. Bowery and Grant Sts.—

Michigan

Adrian—Immanuel—McVicar and E. Church.
Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann.

Detroit:

—Bethany—Seminole and Waterloo Sts.—A. Martin.
—Bethel—2270 West Grand Blvd., near Linwood—R. Niebuhr.
—Christ—Roosevelt and Myrtle Sts.—E. Spathelf.
—Emanuel (Royal Oak)—Cor. 6th and Lafayette—W. F. Hetzel.
—Grace—Cor. Lakepoint and Kercheval Ave.—Armin Haeussler.
—Immanuel—Livernois Ave. at Morse St.—W. J. Witt.
—Highland Park—Salem—36 Leslie Ave.—Fridolin Tschudy.
—St. John's—Russell and Chestnut Sts.—H. Horny.
—St. Luke's—Rohus and Warren Aves.—L. Kleber.
—St. Mark's—Dix and Military Aves.—A. Mallick.
—St. Matthew's—Concord and Stuart—O. C. Haass.
—Messiah—Cor. Dickerson and August Aves.—J. Bollens, Jr.
—St. Paul's—17th and Rose Sts.—W. Howe.
—St. Peter's—Tecumseh and Michigan Aves.—C. A. Haneberg.
—Trinity—W. Fort St., near Woodmere Ave.—E. F. Lawrenz.
—Zion—Lawndale and Cahalan Aves.—Orville Brummer.

Grand Rapids—St. John's—Mt. Vernon Ave., near W. Bridge St.—R. Schreiber.

Jackson—St. John's—S. Mechanic and W. Biddle Sts.—W. H. Alber.

Lansing—St. Paul's—Cor. Walnut and Genesee Sts.—G. Krause.

Marine City—St. John's—171 Backus Ave.—H. E. Totzke.

Mt. Clemens—Zion—New and Pine—J. Wulffmann.

Muskegon—St. John's—Cor. Pine and Diana Sts.—G. Bohn.

Niles—6th and Sycamore—G. W. Webblink.

Owosso—St. John's—Washington and Oliver—H. Niedernhoefer.

Pt. Huron—St. John's—Cor. Pine and 7th—E. J. Soell.

Saginaw:

—St. Mark's—Lapeer and 3rd Ave.—D. J. Helmkamp.
—Immanuel (W. S.)—Main and Elm St.—J. Jans.

St. Joseph:

—St. Peter's—Pearl and Church Sts.—G. G. Bratzel.

—Zion—Niles and Harrison Aves.—F. C. Schmidt.

Wyandotte—St. John's—4th and Chestnut—W. F. A. Simon.

Minnesota

Bemidji—St. Paul's—Sixth and America.

Duluth—St. Paul's—10th Ave. E. and 3rd St.—W. F. Kamphenkel.

Faribault—St. Luke's—5th Ave. and 8th St.—T. Kettelhut.

Little Falls—St. John's—3rd and 4th Ave., Northeast—G. A. Winger.

Minneapolis:

—Faith—First Ave. S. and E. 43rd St.—G. F. J. Schrot.

—Friedens—24th Ave. N. and Ferrant Pl.—A. F. Koelling.

—St. John's—16th Ave. and 3rd St., North—T. Herrmann.

Rochester—Ev. Friedens—N. Broadway and 7th St. N. W.—E. Crusius.

St. Cloud—Friedens—8th Ave. and 4th St. S.—Martin Holz.

St. Paul:

—St. Paul's—Cor. Tilton and St. Peter's St.—K. Koch and Erwin Koch.

—St. John's—King and Orleans—R. Kienle.

Mississippi

Biloxi—First Evang. in Mississippi—Jackson and Thomas Sts.—R. Gruenke.

Missouri

Boonville—Evangelical—704 Spring St.—Fred Stoerker.

Cape Girardeau—Cor. Ellis and Merriweather Sts.—R. Lehmann.

Independence—St. Luke's—Main and Farmer Sts.—Clyde Koehler.

Jefferson City—Central—721 Washington St.—E. W. Berlekamp.

Kansas City:

—St. Peter's—3115 Linwood Blvd.—Silas P. Bittner.

—St. Paul's Evang. Mission—Topping Ave. and 14th St.—T. Berlekamp.

Sedalia—Evangelical Immanuel—Vermont and 4th St.—E. F. Abele.

Springfield—St. John's—W. Scott and N. Main Sts.—H. Specht.

St. Charles—St. John's—5th and Jackson—H. Thomas.

St. Joseph:

- Evangelical Zion—9th and Faroon Sts.—F. C. Klick.
- Zion Evangelical Lutheran.
- St. Louis:**
 - Bethany—Rosalie and Red Bud Ave.—Fred H. Krafft.
 - Bethesda—Hoffmeister and Damment Aves.—E. Beier.
 - Bethel—Garrison and Greer Aves.—J. P. Meyer.
 - Bethlehem—5601 Southwest Ave.—K. W. Nottrott.
 - Caroline Mission—1821 Hickory St.—A. E. Binder.
 - Christ—Bellvue and Bruno Aves.—C. Fritsch.
 - Ebenezer—2921 McNair—H. F. C. Haas.
 - Eden-Immanuel—Page and Temple—K. Schneider.
 - Emmaus—Chouteau and Tower Grove Aves.—K. Pleger.
 - Evangelical (Carondelet)—Michigan and Koeln Aves.—Ed. Bleibtreu.
 - Friedens—19th and Newhouse Ave.—Paul Press.
 - Holy Ghost—Spring and Flad (B'nai El Temple)—Theo. C. Braun.
 - Jesus—12th and Victor Sts.—W. F. Simon, Ph.D.
 - Messiah—6524-28 Arsenal—H. A. Crusius.
 - Nazareth—Morganford Rd. and Tholozan Ave.—Geo. M. Poth.
 - Redeemer—6452 S. Kingshighway—H. Friz.
 - St. Andrew's—California Ave. and Juniata St.—F. E. J. Schenk.
 - St. James'—College and Blair Aves.—Th. Braun.
 - St. John's—Grand and Lee Aves.—T. Haefele.
 - St. Luke's—Tennessee Ave., betw. Shenandoah Ave. and Sidney St.—J. N. Schuch.
 - St. Marcus—Russell and McNair Aves.—E. E. Leibner.
 - St. Matthew's—Jefferson Ave. and Potomac St.—A. Alberswerth.
 - St. Paul's—Giles and Potomac St.—Paul Stoerker.
 - St. Peter's—St. Louis and Warne Aves.—A. C. Rasche.
 - St. Stephen's—Gimblin and Halls Ferry Rd.—O. Kienker.
 - Salem—Shreve and Margaretta Aves.—J. H. Overbeck.
 - Salvator—Floren and Thekla Aves., Walnut Park—Paul Prell.
 - Trinity—Neosho St. and Michigan Ave.—H. T. Bahnsen.
 - Zion—25th and Benton Sts.—H. C. Toelle.
- Webster Groves—Evangelical—204 E. Lockwood—A. C. Ernst.

Nebraska

Lincoln:

- St. John's—10th and New Hampshire St.—A. W. Saremba.
- St. Paul's—13th and F Sts.—Ad. Matzner.
- Nebraska City—Bethel—Cor. 2nd Corso and 12th St.—George Duensing.
- Omaha—St. John's—24th and Vinton Sts.—W. Kochheim
- Scott's Bluff—Zion—15th St. and 9th Ave.—J. P. Kaiser.

New York

- Albany—Evangelical Prot.—Alexander and Clinton Sts.—E. T. Henzel.
- Amsterdam—Zion—Grove and Liberty Sts.—E. Lautenschlager.
- Auburn—St. Luke's—Seminary Ave., betw. Seminary and Franklin Sts.—Dr. R. Stave.
- Brooklyn—Bethlehem—Cortelyou Rd. and E. 7th St.—W. E. Bourquin.
- Buffalo:**
 - St. Andrew's—Genesee and Domedion—F. W. Pfitzer.
 - Bethany—Eaton, near Jefferson—Herbert A. Brethauer.
 - Bethlehem—Gensee and Parade Circle—P. Langhorst.
 - Calvary—Fillmore, near Dewey Ave.—J. Kulbartz.
 - Christ—Clinton and Baitz—A. Zink.
 - Friedens—Eagle, opposite Monroe—R. Jungfer.
 - Grace Evang.—Parkridge and Hewitt Sts.—P. Frohne.
 - Immanuel—Military Rd. and Glor—P. Frankenfeld.
 - Kenmore Evang.—Raymond Rosche.
 - Pilgrim—Best and Herman Sts., opposite Humboldt Park—G. Siegenthaler.
 - St. James—526-528 High St., near Johnson—L. Suedmeyer.
 - St. John's—Amherst, near East—J. S. Huebschmann.
 - St. Luke's—Richmond Ave. and West Utica—W. M. Jeschke.
 - St. Mark's—Oak, near Tupper—R. H. Keller.
 - St. Matthew's—Swan and Hageman—J. A. Keller.
 - St. Paul's—Ellicott, betw. Tupper and Goodell—C. G. Haas.
 - St. Peter's—Genesee and Hickory—Theo. F. Bode.
 - Salem—Calumet and Garfield St.—H. J. Hahn.
 - St. Stephen's—Peckham and Adams Sts.—W. Schild.
 - South Side Evan.—Abbott Rd. and McKinley Pkwy.—H. Noehren.
 - Trinity—Gold, near Ludington—H. Kraemer.
- Corning—Immanuel—W. 1st St.—R. Vieweg.
- Dunkirk—Ev. Luth. St. John's—4th and Leopard—Carl G. Haass.
- Elmira—German Evan.—Madison and Carroll—R. Vieweg.
- Hornell—St. Paul's—Cor. Elm and John Sts.—R. W. Locher.
- Lockport—St. Peter's—Locust and South Sts.—A. J. Nies.
- Mt. Vernon—St. John's—N. High and Oak St.—W. Frenzen.

New York City:

—Christ Church—E. 187th St. betw. Tiebout and Valentine Aves.—Edwin J. Koch.
—St. Paul's—2136 Nebold Ave., near Castle Hill Ave. and E. 177 St.—J. P. Schwab.
North Tonawanda:
—Friedens—Cor. Schenk and Vandervoort—E. A. Schulz.
—St. Peter's—1208 Oliver St.—Theo. Mueller.
Rochester:
—Christ Evan.—129 Jackson St., near Parkland Ave.—Bernard J. Tepas.
—St. Paul's—Cor. Norton and Jewel Sts.—H. E. Koenig.
—Salem—Franklin, near St. Paul St.—Fr. Frankenstein and H. H. Lohans.
—Trinity—Cor. Child and Wilder Sts.—J. Otto Reller.
Rome—Evan. Luth. Trinity—S. James and Ridge Sts.—Paul Gabler.
Schenectady—Friedens—Franklin and Clinton Sts.—C. Briesemeister.
Syracuse—Evangelical Friedens—Lodi and Ash Sts.—W. Bauer.
Tonawanda—Salem—110 Morgan St.—A. Hils.
Troy—St. Paul's—7th and Fulton Sts.—P. E. Zeller.

New Jersey

Bayonne:

—Evangelical—Cor. Lord Ave. and 4th St.—C. Schauer.
—St. Paul's—Boulevard, cor. W. 31st St.—F. G. W. Fuhrmann.

Irvington—Emanuel—Lincoln Pl. and Nye Ave.—E. J. Paetzold.

Newark:

—Bethlehem—Bragow Ave., Clinton Township Section—E. W. Fuhrmann.
—St. Stephen's—Cor. Wilson Pl. and Ferry St.—E. Fuhrmann.

—Zion—Alexander St.—H. Manrodt.

Trenton—St. Paul's—Greenwood and Mercer—G. G. Press.

Ohio

Chillicothe:

—St. John's—119 W. Main St.—Theo. H. Franke.
—Ev. Salem's—Cor. 4th and Mulberry Sts.—L. G. Weber.

Cincinnati:

—Columbia—4311 Eastern Ave.—N. Lehmann.
—First Evan.—Hoffner St., near Knowlton's Corner—H. Huebschmann.
—First German Protestant (Carthage)—R. Kuebler.
—Immanuel (Fairmount)—Tremont and Lawnway—G. J. Krumm.
—Price Hill Evan.—McPherson Ave. betw. Warsaw and Elberon—W. Uhrland.
—St. Luke's—3rd and Parson—C. Held.
—St. Martini (Lickrun)—Saffin St.—W. F. Kohler.
—St. Matthew's (Elmwood)—Township Ave. and Elmwood Pl.—W. Wetzeler.
—St. Matthew's (Winton Place)—Epworth Ave.—M. F. Zutz.
—St. Paul's (North College Hill)—H. F. Koch.
—St. Peter's (Pleasant Ridge)—6126 Ridge Ave.—Paul C. Schnake.
—St. Phillipus—Race St. and McMicken Ave.—G. W. Grauer.
—Salem (Norwood)—Courtland Ave. and Montgomery Rd.—F. Schweinfurth.
—Third German Prot.—C. L. Grauer.
—Washington Evan.—Cor. Sidney and Rachel Sts.—R. R. Fillbrandt, Ph.D.
—Zion—15th and Republic—F. H. Doellefeld.

Cleveland:

—Bethany—W. 41st St. and Storer Ave.—Theo. F. Braun.
—Christ—W. 98th St. and Cudell Ave.—H. Kamphausen, D.D.
—First Evangelical—Arlington Ave. and S. Thornhill Drive—J. C. Hansen.
—Friedens—E. 46th St. and Kimmel Rd.—Adolph Egli.
—Immanuel—Kinsman Rd. and E. 72nd St.—Paul G. Moritz.
—Evangelical Luth. St. John's—E. 55th St. and Magnett Ave.—E. N. Krafft.
—St. Luke's—Pearl Rd. and Memphis Ave.—F. H. Mittendorf.
—St. Matthew's—Wade Park Ave. and 90th St.—Carl M. Kindt.
—St. Paul's—Woodland Ave. and 127th St.—W. F. Baumann.
—Pilgrim—4592 E. 131st St.—Thomas Clare.
—Trinity Evangelical—W. 25th St. and Library Ave.—A. Kitterer.
—West Side Evangelical—Bridge Ave. and W. 38th St.—W. K. Klein.
—Zion—W. 14th St. and Branch Ave.—O. E. Wittlinger.

Columbus:

—Evangelical Protestant St. John's—59 E. Mound St.—Tim. Lehmann.
—St. Paul's—225 Gates—A. H. Knipping.

Coshocton—Evangelical—Theo. C. Honold.

Dayton:

—Evangelical Luth. St. John's—E. 3rd St. betw. Madison and Sears—J. G. Mueller.
—St. Luke's—McLain and Potomac—Geo. Sonneborn.

Elyria—St. Paul's—Middle Ave. and 3rd St.—Paul Bourquin.

Hamilton:

—St. John's—Front and Sycamore Sts.—C. L. Langerhans.
—St. Paul's—Campbell Ave., near 7th St.—W. Vollbrecht.
—Redeemer—Parrish and Bender Aves.—H. J. Schoettle.

Kenton—St. John's—East Carroll and Wayne Sts.—E. G. Kuenzler.

Lorain—St. John's—Reid Ave. and 7th St.—Theo. Merten.

Mansfield—St. John's—Park Ave. East and Franklin Ave.—Theo. P. Frohne.
Marietta—St. Paul's—5th St. and Seammel—Theo. Mehl.
Marion—Salem—230 Church St. E.—
Massillon—St. John's—E. Tremont and Mill St.—J. E. Digel.
Middletown—St. Paul's—414 S. Broad St.
Newark—St. John's—Cor. 5th and Poplar—L. H. Lammers.
Piqua—St. Paul's—Dawning and Greene—P. J. Gehm.
Portsmouth—First Evangelical—5th and Washington Sts.—S. Lindenmeyer.
Reading—St. John's—Jefferson and Cooper Aves.—F. G. Brune.
Sandusky:
 —Immanuel—Columbus and Adams Sts.—Carl Scherzer.
 —St. Stephen's—Poplar and Jefferson—H. E. Pfeiffer.
Springfield—St. John's—Wittenberg Ave. and Columbia St.—P. Pfeiffer.
Steubenville—Zion—135 North 5th St.—C. W. Locher.
Tiffin—St. John's—Main and Jefferson—E. C. Klutey.
Toledo—St. Paul's—Phillips and Vermas Ave.—Julius Braun.
Zanesville—Pilgrim Evangelical—Cor. South and Seventh Sts.—W. R. Grunewald.

Oklahoma

El Reno—Redeemer—S. Hoff and E. Cavanaugh—F. E. C. Haas.
Enid—Evangelical Luth. Wartburg—Cor. 3rd and Oklahoma Sts.—F. Nisi.
Guthrie—St. John's—W. Logan and 17th St.—F. E. C. Haas.
Norman—Salem—Porter and Frank—R. Bockstruck.
Oklahoma City—Zion—Cor. W. 10th and Western Ave.—F. E. C. Haas.

Portland:

 —St. John's—15th and Tacoma Ave.—C. Hoffmann.
 —St. Paul's—447 Failing St.

Pennsylvania

Columbia—Salem—Walnut, betw. 3rd and 4th Sts.—Armin E. Klemme.
Erie:
 —Christ—Sassafras and 16th Sts.—Carl Loos.

 —St. Luke's—9th between Peach and Sassafras—A. F. Schultz.
 —St. Paul's—Peach, betw. 10th and 11th—F. D. Oberkircher.

Meadville—Zion United Evangelical—Cor. S. Main and Poplar Sts.—Ph. Kraus, D.D.
Philadelphia—Bethlehem—Norris and Blair—G. Kern.

Pittsburgh:

 —First Evangelical—E. Ohio and Heinz Sts.—M. F. Bierbaum.
 —First Evangelical—Millvale—425 North Ave.—Thomas Marshall.
 —First Evangelical—Mt. Troy—Homestead St.—Chas. A. Ittel.
 —St. John's—Sharpsburg—8th and Clay—W. A. Bomhard.
 —St. Paul's—East and Forland—O. D. Hempelmann.
 —N. S. St. Peter's—504 Lockhart St.—Theo. R. Schmale.
 —St. Peter's—Station and Collins St., E. E.—J. L. Ernst.
 —St. Peter's—Springgarden—18 School St.—P. Benthin.

Scranton:

 —Church of Peace—510 Prospect Ave.—R. C. Ditter.
 —Hyde Park—N. Bromley Ave. and Price St.—Louis G. F. Miller.
 —St. Paul's—Prospect Ave. and Beech St.—F. Nickish.

Taylor—St. Paul's—Washington and Grove.

Williamsport—Immanuel—3rd betw. Basin and Academy—Hy M. Strub.

Texas

Corpus Christi—Evangelical—922 Areo Ave.—C. Kurz.
Dallas—St. Paul's—Texas and Florence Sts.—A. Romanowski.

Fort Worth—St. John's—Pennsylvania Ave. and Fulton St.—C. Wolff.

Houston:

 —First German Evangelical Luth.—Texas and Caroline Sts.—D. Baltzer.
 —Evangelical Luth. Bethel—Cor. Brunner and Center Sts.—Theo. Wobus.
 —Christ—Fullerton School Auditorium—5803 Harrisburg Blvd.—H. C. Borne.
San Angelo—Immanuel—Oaks and College Aves.—Robert Mohr.
San Antonio—Friedens—Main Ave. and Elmira St.—J. O. Polster.
Waco—Zion—627 South 8th St.—J. Jaworski.

Utah

Ogden—St. Paul's—23rd and Jefferson Ave.

Salt Lake City—Trinity—Y. M. C. A., 322 E. 3rd South St.

Virginia

Richmond—St. John's—Franklin and Lombardy—O. Guthe.

Washington

Everett—Zion—3017 Oakes Ave.—F. W. C. Warber.

Seattle—St. Paul's—1763 W. 62nd, near 20th Ave. N. W.—Geo. L. Zoher.

Spokane—First Evangelical—Indiana Ave. and Lincoln St.—Erw. Buenemann.

Walla Walla—Friedens—25 W. Maple St.

Wisconsin

Appleton—St. John's—Bennet St. and W. College Ave.—W. R. Wetzel.

Fond du Lac—Friedens—B. Schalow.

Manitowac—St. John's—15th and Marshall—E. A. Kuhn.

Marinette—Friedens—10th and Elizabeth—J. P. Hofmann.

Marshfield—St. Paul's—Cor. 4th and Pine.

Milwaukee:

—Bethany—54th and Locust—L. R. Moessner.

—Bethel—38th St. and North Ave.—E. Gehle.

—Christ—Russell and Pine—H. Niefer.

—Friedens—13th St. and Chestnut—W. Schlinkmann.

—Glaubens—5th St. and Clarke—G. Kuecherer.

—Grace—24th and Keeffe—P. E. Winger.

—Immanuel—19th St. and Center—P. T. Bratzel.

—St. Paul's—19th Ave. and Merrill St.—Wm. G. Rath, Jr.

—Salem—27th and Brown Sts.—C. D. Reichle.

—Tabor—8th St. and Davis—E. J. Fleer.

—Trinity—4th St. and Lee—F. G. Ludwig.

—Zion—9th Ave. and Greenfield—G. Fischer.

Oshkosh:

—Immanuel—P. L. Stange.

—St. Paul's—Parkway and Evans—T. Irion.

Sheboygan—St. John's—Lincoln and N. 13th—E. R. Krueger.

Stevens Point—Peace Evangelical—Center Ave. and Dixon St.—W. Werth.

Wausau—St. Paul's—5th and Washington—E. C. Grauer.

Wauwatosa—St. Paul's—246 6th Ave.—P. Dietrich.

West Virginia

Wheeling:

—St. John's—22nd and Eoff—Wm. J. Hausmann.

—St. Paul's 38th and Wood Sts.—J. R. C. Haas.

Canada

Winnepeg—St. John's—Cor. McKenzie and College—H. M. Awiszus.

STUDENT PASTORS

Buffalo Normal School, Rev. H. J. Hahn, 23 Calumet Place, Buffalo, N. Y.

Case School of Applied Science, Rev. W. F. Baumann, 2538 E. 128th St., Cleveland, O.

Central Wesleyan College, Rev. O. A. Muenstermann, Warrenton, Mo.

Columbia University, Rev. Edwin Koch, 2439 Tiebout Ave., New York.

Elmhurst College, Rev. K. Chworsky, Elmhurst, Ill.

Heidelberg University, Rev. Emil C. Klutey, 10 Main St., Tiffin, Ohio.

Lawrence College, Rev. W. R. Wetzel, Appleton, Wis.

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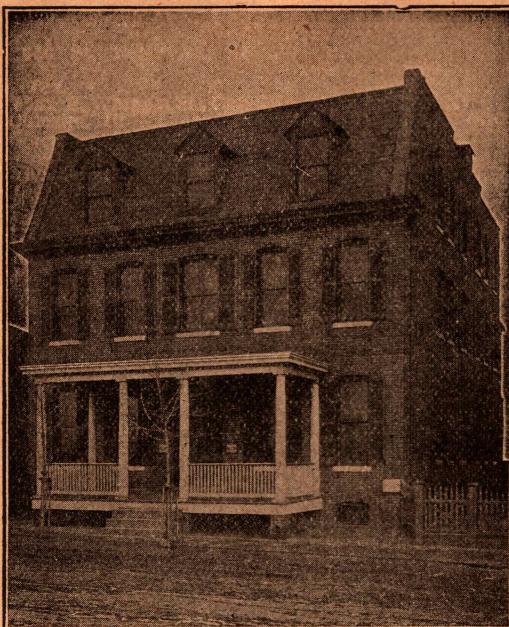
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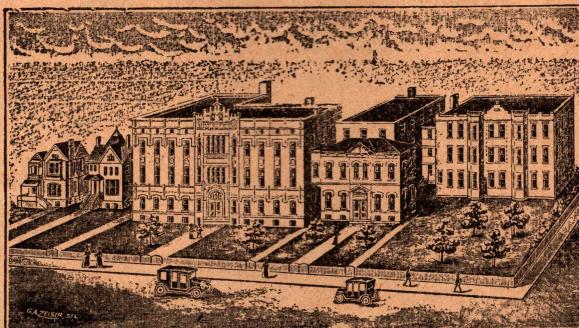
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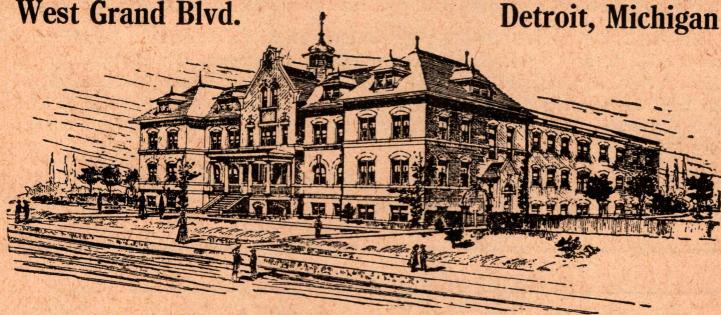
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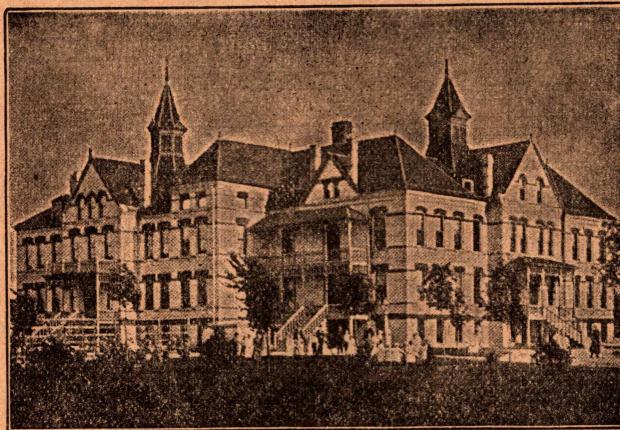
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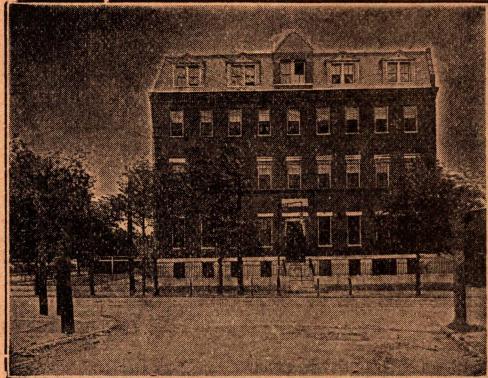
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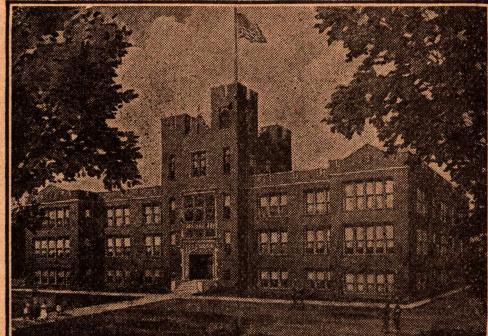
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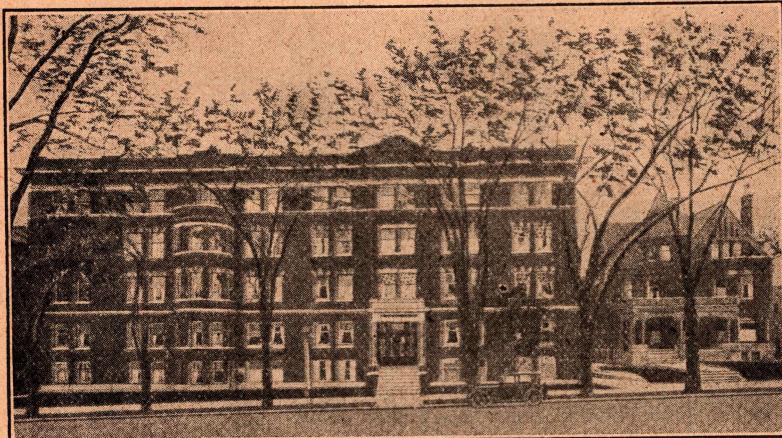
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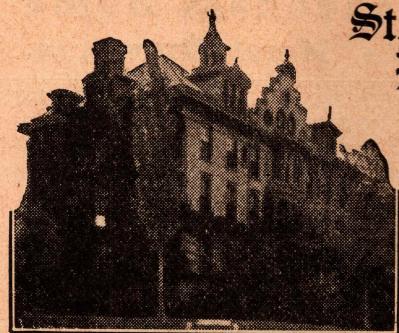
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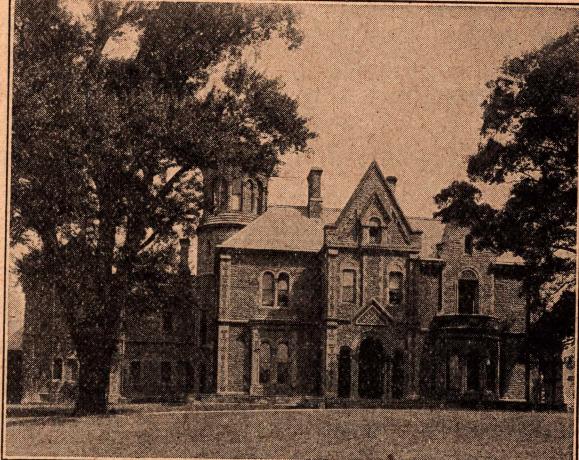


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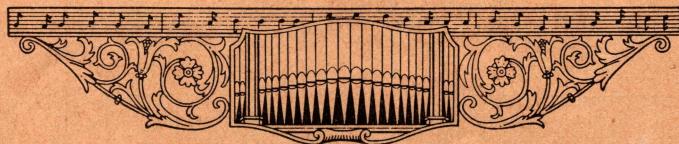
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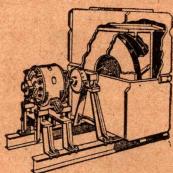
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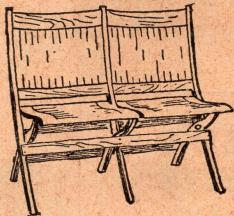
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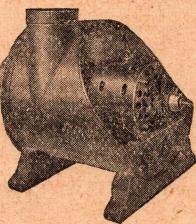
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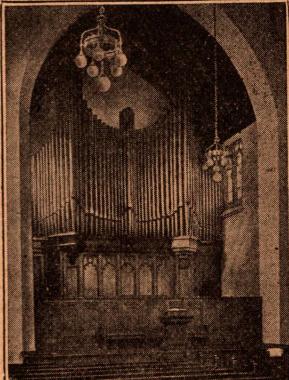
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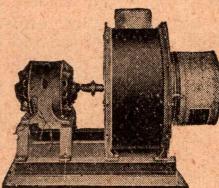
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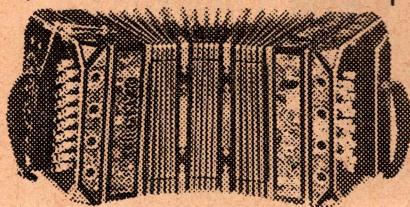
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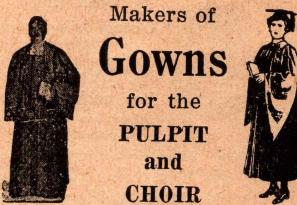
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